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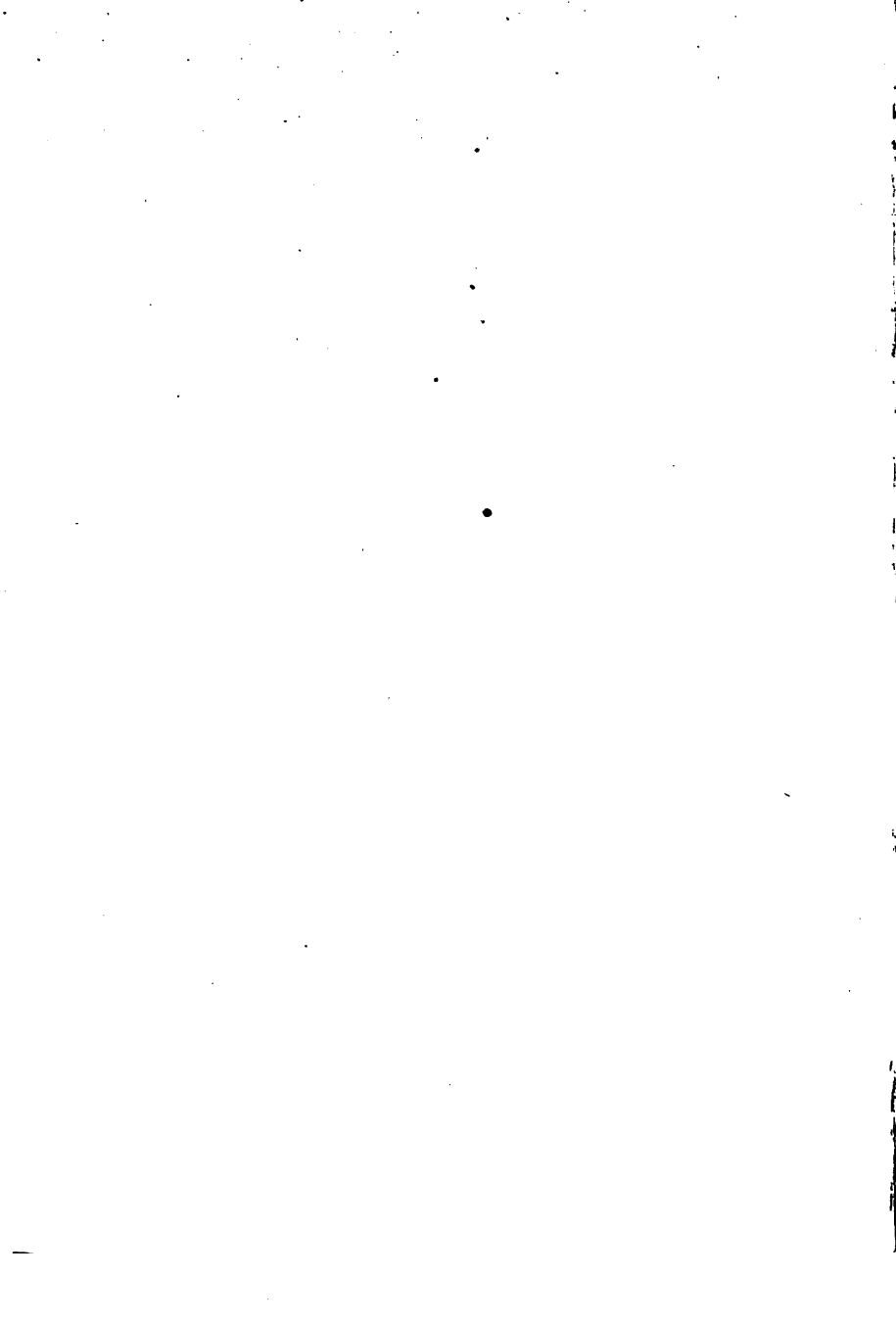
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Missionary Voice



HISTORY
OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY

M. E. CHURCH, SOUTH.

BY
MRS. F. A. BUTLER,
Editor of Woman's Missionary Advocate.

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Dedicated
TO THE YOUNG PEOPLE
OF THE
METHODIST EPISCOPAL CHURCH, SOUTH.
(3)

ANCIENT PRAYER.

"That it may please Thee to strengthen such as do stand; and to help and to comfort the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet."

(4)

NOTE.

THE first part of this history was published in the *Woman's Missionary Advocate* as a serial in 1898-99 under the title of "The Story of Our Work," which, as too indefinite for a permanent form, is changed to the present title.

Many requests have come for its publication as a book, and at the twenty-fifth annual meeting of the Woman's Board of Foreign Missions, held in Memphis, Tenn., this request was renewed by the Committee on Publication as follows:

12. We recommend that the editor of the *Woman's Missionary Advocate* be requested to revise and publish in book form her "History of the Woman's Foreign Missionary Society of the M. E. Church, South," arranged so that it may be used as a text-book in our young people's societies, bringing the history to the present time, the price not to exceed fifty cents per copy.

This I have done as clearly and as carefully as I could in the short whiles between regular work, and not always when mind and body were fresh and vigorous. If, therefore, credit is not given to all to whom it is due, let those who discover it exercise the charity that "is kind," and attribute the oversight to lack of information.

In the preparation of this history there has been but one conscious motive: to give a true and clear representation of the conditions and facts concerning the origin of "Woman's Work for Woman," its development in our own Church, and its progress during the twenty-five years since organization.

I cannot say, as did Cyrus, king of Persia, when he came to the kingdom: "I am persuaded that I am born by divine providence to undertake this work;" but, seeing the necessity for such a history, there was a desire to supply the need, notwithstanding an impression that the task might be performed by one more skillful

"To snatch a grace beyond the rules of art."

It is intended chiefly for the young people of the Church, and to them it is submitted with the hope that they may find the work of foreign missions not a "succession of happenings," but a growth out of their own hearts which shall become the power of God unto the salvation of the heathen.

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Woman's Foreign Missionary Society.

1878-1903.

CHAPTER I.

ORGANIZATION.

"In this movement there is life and food
For the future years."

THE Woman's Foreign Missionary Society is the first connectional work authorized and organized for women by the General Conference of the Methodist Episcopal Church, South. This organization was effected on Thursday, May 23, 1878. On May 14 a memorial was presented to the General Conference assembled in Atlanta, Ga., with a petition that the women of the Methodist Episcopal Church, South, should be authorized to work for missions under a distinct charter and for specified purposes. This memorial was prepared and signed by Mrs. D. H. McGavock as Corresponding Secretary of the societies in Nashville, Tenn., and others, the members of which had signified their desire to help in sending a new missionary to China; also, by Mrs. Juliana Hayes representing societies in Baltimore, Md., and vicinity, which had united in a central organization, of which she was President, Mrs. A. L. Davidson Corresponding Secretary, and Miss Melissa Baker Treasurer.

The committee appointed by the General Confer-

ence to which this memorial was referred reported as follows:

REPORT NO. 4 OF THE COMMITTEE ON MISSIONS.

Your committee, having carefully considered the memorial referred to them in regard to woman's missionary organizations, beg leave to submit the following report, to be inserted as Section 2 in the present chapter on support of missions in the Discipline:

To give the freest scope to these spontaneous offerings of our women, the constitution has been made to embrace the fewest possible provisions, leaving to the Executive Association, provided for therein, all the details of the work.

In view of the fact that in most heathen countries women are accessible only to teachers of their own sex, the women of the M. E. Church, South, are hereby authorized to organize special missionary agencies under the following constitution.

D. C. KELLEY, *Chairman*.

(For constitution, see Annual Reports of Woman's Board of Foreign Missions.)

Under the rule this report was laid on the table, and on May 22, on motion of Rev. D. C. Kelley, it was taken up, read, and unanimously approved.

According to previous notice, a meeting was held the next day to organize, and the following extract from the *Daily Advocate* of May 24 gives the proceedings:

OUR NEW MISSIONARY ENTERPRISE—THE WOMAN'S MISSIONARY SOCIETY.

In accordance with the action of the General Conference, authorizing the formation of the Woman's Missionary Society of the M. E. Church, South, a convention of ladies residing in and visiting Atlanta met in the First M. E. Church, South, of that city Thursday, May 23, 1878, at 10 A.M.

On motion of Mrs. Juliana Hayes, of Baltimore, Mrs.

Bishop Paine was called to the chair, and Miss Alice Hargrove was appointed Secretary.

By request, Rev. D. C. Kelley stated the object of the meeting and the ends proposed to be accomplished by the society: sending women missionaries to heathen lands to work for women.

On motion of Miss Baker, of Baltimore, it was ordered that the sum of one dollar *per annum*, or ten cents a month, shall constitute the contributor a member of the society.

The Rev. Young J. Allen, D.D., of China, briefly gave his views as to the best plan by which women may work in China.

On motion of Mrs. Bishop Wightman, it was ordered that Conference and Auxiliary Societies be formed.

On motion of Mrs. Harriet C. Hargrove, it was agreed that, until Conference Societies shall be formed, moneys raised must be forwarded to the Treasurer of the General Executive Committee to be appointed by the College of Bishops.

Names were enrolled as members at this meeting to the number of fifty-four.

In the *Daily Advocate* of the next day the names of the officers appointed by the bishops were given as follows: President, Mrs. Juliana Hayes, Baltimore, Md.; Vice Presidents, Mrs. Robert Paine, Mrs. G. F. Pierce, Mrs. H. H. Kavanaugh, Mrs. W. M. Wightman, Mrs. E. M. Marvin, Mrs. D. S. Doggett, Mrs. H. N. McTyeire, Mrs. J. C. Keener; Corresponding Secretary, Mrs. D. H. McGavock, Nashville, Tenn.; Treasurer, Mrs. James Whitworth, Nashville, Tenn.

Twenty-three women were appointed Managers. They lived in different sections of the South, and it was believed that they would be active in pushing the work by securing members and organizing auxiliaries.

With this official recognition and authority, Mrs.

Hayes, Mrs. McGavock, Mrs. Whitworth, and others returned to Nashville, secured a charter, and, while the President traveled in different States and organized Auxiliary and Conference Societies, the Corresponding Secretary prepared the way for her advance by writing to pastors and to women throughout the Church and sending the literature that had been provided by her own pen.

These women had waited long to see this day. For many years they had resolved to build up a specific work in the Church for sending the gospel to heathen women and children, but until now their efforts had been restricted.

A memorial with the same petition had been presented to the General Conference in 1874, but no action was taken. The experience and knowledge gained in the succeeding four years were of inestimable value, and the ability of the women to conduct such a work was proven beyond a doubt.

When the sanction of the General Conference had at last been obtained, and the preliminaries for an earnest prosecution of the work had been completed, there was no reason for further delay, no reason why any one should "hint a fault and hesitate dislike." It is true that there were grave apprehensions in the minds of some of the leading men in the Church concerning the wisdom of such a movement. These apprehensions were vague, almost too indefinite to be expressed without the appearance of censure, and were therefore the more intolerant. In the fearful hearts of some good women who had lived "at ease in Zion," without a thought of personal obligations distinct from father, brother, or husband, these misgivings,

harmonizing with inclination, grew with many into actual distrust and prejudice.

Moreover, on the other side of the family there was a chivalrous feeling that Southern women should retain their old-time unobtrusiveness, without any desire to assert their own personality, even in Christian work, or to engage in anything, other than social obligations, that would call them out of their sheltered homes. These were the strongest deterrent influences against the formation and progress of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South.

There were, however, arguments in favor of the movement presented to the General Conference which were more tangible and more convincing than the objections. A young woman thoroughly well qualified had responded to the call to go to China as the first representative of the society; a number of auxiliaries were pledged to the support of her work, and—most potent factor of all—money had been collected, and was then in the treasury, more than sufficient to equip, send her out, and sustain the work projected for one year. More than this: the Baltimore societies from May, 1873, to May, 1878, had sent to Mrs. J. W. Lambuth for her work in China nearly \$1,500; and the Nashville societies had sent to her, from November, 1873, to April, 1878, more than \$2,500.

These facts were irresistible, and the day was won for the Woman's Missionary Society.

The question arises: Who were those who had so quietly and so unobtrusively developed resources so unexpected?

Who were those standing in silence behind such forceful arguments? Whose heart and brain and hands had been "preparing the way of the Lord" to this end? Whose time and strength and money had been used so unsparingly to achieve results so far-reaching, and give to the Church a heritage so inspiring?

The story of the work proposes to show who these heroic women were, and what has been accomplished by them and their coworkers in the twenty-five years succeeding organization.

It was said by Thoreau: "It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look. To affect the quality of the day, that is the highest of the arts."

Just in this way, with new colors, the atmosphere of womanhood was touched by these women; new pictures and new statues of most pathetic interest were unveiled. The "quality of the day" was entirely changed. And yet, before this could be accomplished—before May 23, 1878, had become a providential epoch in the history of our Church—one was not, for God took her. Mrs. Margaret Lavinia Kelley, the inspiring genius of the whole scheme, died in Nashville, Tenn., October 29, 1877.

Her message to a friend whom she had initiated and trained in missionary work was characteristic and significant: "Tell Mrs. McGavock to see that the work goes bravely on; tell her not to be discouraged, but to work on." The Church knows with what

fidelity that message was honored, until eighteen years afterwards the pen dropped from her nerveless fingers.

Mrs. M. L. Kelley had been for more than twenty years previous to her death not only an earnest but an enthusiastic worker for missions, and Mrs. McGavock for eight or ten years had been her faithful collaborer. Both were extremely modest and sensitive about appearing before the public in person or by their pens, but equally courageous in adhering to convictions of duty. However zealous, both felt keenly that

Enthusiasm, though the feed
Of every high, heroic deed—
Each pious sacrifice—its lot
Is scorn from those who feel it not.

QUESTIONS.

1. What was the first connectional work organized for women by the General Conference in the Methodist Episcopal Church, South? 2. When and where was this organization effected? 3. By whom was the memorial to the General Conference prepared? 4. What did the *Daily Advocate* say of "Our New Missionary Enterprise?" 5. Had such a memorial as this ever been presented before? 6. What new arguments enforced recognition at this time? 7. Who was one of the first women to plan a Woman's Foreign Missionary Society in our Church? 8. What missionary in China called the attention of the women to their duty to the women in heathen lands?

CHAPTER II.

LOOKING BACKWARD.

"When the workman hath wrought the best he could,
Whatever the work, God makes it good."

WOMAN'S work for woman in heathen lands was a new venture to Southern Methodist women, the issue of which was foreseen only by those who had watched its beginning and progress in other denominations, or had intuitively recognized the fact that the call, "Go work in my vineyard," was to women as well as to men—each in appropriate place. The slow development of this idea in the South was due largely to the general condition of the Church, its limited resources, and the necessity for supplying demands that were most urgent in the home land.

At the meeting of the General Conference of the Methodist Episcopal Church in 1844, in New York, the Southern members decided to withdraw, and a Plan of Separation was formulated. The next year a convention of Southern delegates was held in Louisville, Ky., calling for a more thorough organization of the Methodist Episcopal Church, South.

In May, 1846, the first General Conference was held in Petersburg, Va. Bishops were ordained, a Board of Missions was formed, the first mission field (China) selected, and the first missionary (Dr. Taylor) was appointed.

During the next few years the growth in membership and in general prosperity seemed almost phenom-

enal; the unavoidable changes that took place in financial and ecclesiastical affairs were scarcely discernible except to the leaders, and with these the members, with rare exceptions, were gladly acquiescent. Hitherto, the undivided Church had been depressed with doubt and uncertainty in regard to the final issue of questions which had agitated the whole country for a number of years, but when the new government of the Methodist Episcopal Church, South, was established, confidence was restored and a more aggressive spirit of enterprise characterized it in every department, except perhaps in missions. Two momentous questions were struggling to the surface through many other unsolved problems that were agitating serious and thoughtful minds: What shall we do for the unsaved millions in heathen lands? and, How shall we give to these millions the fullness of the Christian life and make them coinheritors of the heavenly kingdom? What to do? How to do? These were the perplexing questions. Yet it seemed that the "fullness of time" had not come to heathen nations; their doors were open only in part, and, saddest fact of all, "the infinite expectation of the dawn" had not awakened the sleeping souls of men and women in our own land, where the gospel is read and proclaimed every day and where for hundreds of years Christians have been praying, "Thy kingdom come," as if that were all that is required. They seemed to be waiting passively for the power of God to come down and do the work that Christ had told them to do. On one occasion the children of Israel were lamenting and murmuring in sluggish inactivity when God spoke sharply to Moses, and with seeming impa-

tience, saying: "Wherefore criest thou unto *me*? speak unto the children of Israel, that they go forward." The Methodist Episcopal Church, South, had heard the same command, but no plan to unite the forces and move forward had been formulated.

It is said that the lives of typical public men are the truest history of a nation, and this must be especially true in Church history, where ideals are purer and motives higher. Brave men and women were those who answered the call of the secretaries to go to China and establish the first mission of the M. E. Church, South. Then there were difficulties now unthought-of in crossing the ocean, and greater difficulties were lying in wait on that far-away inhospitable shore; but men, strong to face difficulties, were more quickly found than the money to send them could be procured. The hearts of young men were touched by the Holy Spirit to offer themselves for the work, but the Church was slow in responding. Rev. Charles Taylor and Rev. Benjamin Jenkins, both of South Carolina, signified their readiness to go, and were appointed; but not until 1848 was the way made clear to send them and their wives to bear the glad tidings to China. They journeyed together to Hongkong, but the illness of his wife compelled Mr. Jenkins to remain at this English station until the next year, when they joined Mr. Taylor in Shanghai. Mr. Taylor's appeals to the Church at home were urgent. He desired especially that ground should be purchased and buildings erected, that the mission might be placed upon a substantial basis. This was done after a time, but distressing obstacles began to arise and close around the missionaries.

Scarcely three years had passed when Mr. Jenkins was compelled to return home with his wife. Seventy-five days after they had embarked, she died, was buried at sea, and he brought the six motherless children home. For the same reason, in 1853, Dr. Taylor severed his connection with the Board of Missions, and, his wife having preceded him with their children, he returned to the United States.

In the meantime Dr. W. G. E. Cunnyingham and wife arrived at Shanghai, October 18, 1852, after a voyage of five months. Mrs. Taylor had sailed a few weeks before, and, as stated, Dr. Taylor remained about one year longer, hoping her health would justify her return. This could not be, and after Dr. Taylor's departure Dr. Cunnyingham and wife were left alone in the mission.

Although the Mission Board did not recognize the wives as missionaries, Mrs. Cunnyingham applied herself diligently to the acquisition of the language, and after a few months was able to converse with the natives with some degree of ease and accuracy. She translated "Peep of Day" and other small books, which are still used in the mission. She taught her own household servants, and at one time a school.

But again unexpected disturbances and almost overwhelming difficulties arose. The great Taiping Rebellion began in China; and while this dreadful war of carnage and desolation raged little could be done by the missionaries except by way of preparation in the study of the language and of the people—their peculiar customs, the keen intellectual habits of the learned, and the degrading ignorance and superstition of the lower classes.

Letters from China were now more frequent, and were watched for by the home Church with eager interest. The leaven of missionary information was permeating all classes; slowly but surely the minds of Christians were awakening to a knowledge of their duty and to some appreciation of their opportunities. The *Christian Advocate* was beginning to find material for its mission column in letters and reports from our own missionaries, instead of copying every week from the papers of other denominations.

In 1854 Rev. D. C. Kelley, of Tennessee, Rev. J. W. Lambuth, of Mississippi, and Rev. J. L. Belton, of Alabama, were sent to China; and Rev. Mr. Jenkins, after spending two years at home, was returned—all accompanied by their wives. The following year Rev. J. L. Belton returned to the United States, and died the same year. In 1856 Dr. D. C. Kelley returned home on account of his wife's serious illness. Their little girl was buried in the sea. These discouraging and painful facts called unusual attention to the cause of missions; greater sympathy was aroused, and the Church was stimulated to more generous giving, until in 1860 Rev. Young J. Allen, of North Georgia, and Rev. M. L. Wood, of North Carolina, with their wives, were commissioned to the Celestial Empire.

The next year, 1861, Rev. W. G. E. Cunyningham, after an absence of nearly ten years, returned with his family in broken health to the States—united only in name. They had endured many discomforts and privations during the last eighteen months of their stay, without any communication with home and friends across the seas. They had stayed long enough

to place the mission on a firm, strong basis—its success was assured; the native Church was growing slowly but steadily, the members being active and liberal with their means in building up the Church. Of this time Dr. Cunnyingham said: "Among those most active and useful in the Church at Shanghai is a widow by the name of Quay Ta-Ta. She is known as 'the Bible woman.' She spends her time in distributing Bibles and tracts, praying with and exhorting her neighbors. I baptized her, and knew her well for years, and do not hesitate to say that a more consistent Christian I ever knew, at home or abroad. Many will rise up at the last day and call her blessed." Their return home was a necessity, but the arm of the Lord was not shortened. No other mission had been opened by the M. E. Church, South, and at this time of war between the States it was impossible to do so, or to sustain the mission in China; very soon all communication was closed and the missionaries were forced to seek their own support.

The wife of Rev. Mr. Wood died and was buried in China in 1866, and he then returned to the United States, leaving Rev. J. W. Lambuth and Rev. Young J. Allen, with their families, as the only representatives of the Methodist Episcopal Church, South, in China.

The unrest and poverty in the South during and subsequent to the war between the States seemed to preclude and to foreclose all further efforts to evangelize China. And from the time that Drs. Allen and Lambuth arrived in China sixteen years intervened before any others were sent; but the mis-

sionaries were ready to exclaim, "The end is not yet!"

QUESTIONS.

1. In what year did the Southern members of the Methodist Episcopal Church withdraw and form the Methodist Episcopal Church, South? 2. When and where was the first General Conference held? 3. Was a Board of Missions organized at the same time? 4. Who were the first missionaries appointed, and to what field? 5. Relate the experience of these two men. 6. Who were the next missionaries sent? 7. What great disturbance closed the work for a time? 8. By what means was a new interest aroused in the home Church? 9. Who were sent to China in 1854 and in 1861? 10. What woman was mentioned by Dr. Cunyningham as one of the most active and useful women in the Church in Shanghai? 11. Give the name of our first Bible woman. 12. What two missionaries and their families were left in China while war was raging in the United States? 13. How many years elapsed before others were sent?

CHAPTER III.

THE DAWN.

"Womanhood is moving, feeling its way and thinking its way nearer to God."

THE nineteenth century has been called "Woman's Century" and the "Century of Missions;" the dawn of one brought light to the other. If only a fitful, glimmering light like that of darting fireflies in the night, it was nevertheless a true light "given by inspiration of God," though not comprehended—not reflected by the atmosphere of religious thought then prevalent.

Any great, unusual movement among the people must be slow in development; fallow ground, seed-time, and harvest must come and go successively in mental and spiritual as well as in physical life. A seed-thought must lie quiet for a time in the heart, out of which are the issues of life, before it can be rooted in the brain and find intelligent utterance in words or expression. Too frequently such thoughts are disturbed like the tiny roots of plants broken by children when looking to see if growth has begun; the poor little bruised seed may die at once, or if vigorous it may reach the sunlight at last by sliding and twisting around the clods.

The first germ thought of a woman's foreign missionary society known in the United States was one of this kind—an arrested development called "The

Boston Female Society for Missionary Purposes," and was organized October 9, 1800. The preamble and constitution are somewhat startling, and might have been placed among Disraeli's "Curiosities of Literature." The money collected was paid into the Church treasury. It is said in "Historical Sketches:" "The earliest mention of a woman's missionary society in the Congregational Church is that of the Boston Female Society for Promoting the Diffusion of Christian Knowledge, organized in 1801." A "Female Mite Society" was formed in 1808, and three years later a "Female Cent Society" appeared. From that day to this *mites* and *cents* have been popular in missionary enterprises. The ennobling act of one woman who gave *two mites*, "all her living," under the scrutinizing eye of Christ, who stood in the court of the women, has been handed down from age to age, an example for all Christians; but, alas for humanity! only the letter and not the spirit of the act has become the universal prototype. The "two mites" has diminished to "my mite," and the idea of entire sacrifice shown in the gift of "all her living," crippled and dismembered, has not yet fulfilled its mission, though still "told as a memorial of her."

Other organizations of women were formed in various places and at different times, but all were mere collectors for general boards.

In April, 1818, the Missionary Society of the Methodist Episcopal Church was organized in New York City—a society for Methodists in the North, South, East, and West; then on the 5th of July, 1819, a number of "honorable women not a few" organized

a woman's society auxiliary to that of the Church, but it did not extend into many States. This woman's society was in active operation for more than forty years, until 1861, when the sympathies and activities of the members were turned into another channel, and an intense work of self-sacrifice was accomplished in hospitals and on battlefields.

Tracing this germ thought—still a germ because not developed into distinctive woman's work and bearing fruit of its own—through Methodist channels only, from the year 1800 to 1848, we find that in this year (1848) "The Ladies' China Missionary Society of Baltimore was organized with the simple general purpose of aiding the Church in the support of that mission."

The following extracts are from a letter written by Mrs. Anna L. Davidson to Mrs. Juliana Hayes. These facts are familiar to many. They show that under the guidance of God womanhood was moving nearer to him. They show also that the first inspiring thought of woman's work for woman came through one of our own Southern women—Mrs. Davidson, as related by herself:

Dr. Olin preached in Baltimore a great missionary sermon before the Baltimore Conference. His home while in the city was with Mrs. William Wilkins, on Charles Street. A friend of the family [Mrs. Davidson] stepping in, the conversation turned on mission work. The lady was interested in the work in Catholic countries, and was then President of the Female Auxiliary of the Foreign Evangelical Society. The Doctor, turning to her, demanded why she worked outside of her own Church. "Because there is no avenue for woman's work in the M. E. Church," she replied. He said with great emphasis: "Create one!" "How?" was the answer. "Organize an asso-

ciation for missionary effort." "In what field?" she asked. "China is now opened for missionary enterprise," said he. "Work for China; form your society, and I will speak at your first anniversary." The sister returned home and pondered and prayed over these emphatic words, which resulted in the determination to make the effort. The pastors of all the prominent Churches in Baltimore were visited by her, the names of active Christian women obtained and visited, a public meeting called in the Charles Street Methodist Episcopal Church, and a Board of Managers nominated and elected, of ladies previously visited. The Rev. Dr. Olin addressed the first anniversary.

This band of women struggled on through opposition and difficulties. An independent organization was considered an infringement not only on Church usage but on the absolute rights of the Missionary Board; consequently official brethren—ministers and laymen—with a few honorable exceptions, gave the cold shoulder. Nothing daunted, the members of our band steadfastly and quietly pursued their way, gathering up small sums and dropping them as the widow's mites into the treasury of the Lord.

In the spring of 1858 a letter was received from Dr. Wentworth (then missionary in China) addressed to the Baltimore Society, urging the establishment of a school in Foochow for educating girls. This came through the Board of Missions, with its indorsement, stating a possibility of assistance if our society would undertake the work. Soon a second letter was received from Dr. Wentworth, expressing great despondency, as he had appealed to New York in vain, and now turned to us for help. He spoke emphatically of woman's condition there—that woman could be reached only by woman. "China needs an army of women, ready to lay down their lives, if need be, for their own sex"—a sentiment then first brought to view, now occupying the foreground of mission work. The sum required was \$5,000. This was appalling to an association the annual collection of which rarely exceeded \$200.

In June a communication was received through Dr. Durbin from the Missionary Committee with the inclosed:

"Resolved, That if the ladies feel heartily disposed to undertake this work, and have good hope that they can accom-

plish it in a given time, the Board will accept their services in this respect and execute their will."

With keen foresight the Board advanced the sum necessary, \$5,000, and the school was established, while the delighted women went vigorously to work, collected the money, and replaced it in the treasury. "Thus," continues the writer, in the summer of 1858, "commenced in this land specifically woman's work for woman."

This, however, was only one society in Baltimore, Md.

Eleven years sped away, including a tumultuous period of political excitement, of war, and of intense distress throughout the land, until March 22, 1869, when a new growth appeared, a new leaf on the missionary plant. A Woman's Foreign Missionary Society was organized in Boston as a nucleus or central organization to which societies formed in every charge might become auxiliaries. Afterwards the constitution was found to be inadequate, and Branch societies were formed, each controlling the auxiliaries within its bounds, the Ladies' China Missionary Society of Baltimore becoming an auxiliary of the Baltimore Branch. The definite and veritable idea of woman's work as such distinctively had at last been evolved; it had "rolled into light."

This "heroic" step was heartily approved by the Missionary Secretaries of the Methodist Episcopal Church, and three years later, when the General Conference convened, it was fully indorsed by that body.

For the first time in the history of that Church a Woman's Foreign Missionary Society dared to collect and disburse its own funds, after "feeling its way

and thinking its way nearer to God" for seventy years! The first special offering through this society was made by a lady in the name of her lovely daughter, who, just before her death, said: "If I should not get well, I would like to have papa give as much money to the missionaries every year as it costs to take care of me."

It is needless to tell in these pages what a grand work has been accomplished by this society, and that it is still moving forward, or that to the women of the Methodist Episcopal Church, South, it has been a glad and never-failing inspiration. Even in the beginning there were pious, intellectual women in the South who were watching with alert and anxious eyes the progress of these societies in the Northern States, sympathizing with their difficulties, rejoicing in their successes, and hoping, some day, to emulate their faith and good works. They were already awake to the necessity of obedience to the divine command, "Go or send," and were waiting for some propitious sign that the day and hour had arrived when such an organization might be effected in their own Church.

The great *uncivil* war had been so disastrous to life and property in the South that it required an unprecedented struggle to meet the emergencies arising from day to day. "What shall we eat?" "Wherewithal shall we be clothed?" These were momentous questions, to say nothing of the intricate and perplexing affairs of Church and State that, like the oft-quoted Thane of Lochaber, in "Macbeth," "would not down." And yet, with all these complications, it was wonderful how quickly the scattered

membership of the Church was restored to unity, and how readily the calmness of Christian faith displaced the heated and disturbing sentiments that were engendered during these years of distress. It is not strange that it was difficult under such circumstances, even with people of generous minds, to distinguish between some ideas of true religious progress among women and others which were at variance with all former conceptions of woman's duty in the Church. At that time a new venture was rarely proposed that did not suggest the daring scheme of some smuggler of new opinions who was trying to introduce "woman's rights" and woman's suffrage."

Despite all these and other peculiar influences womanhood in the South was really "feeling its way and thinking its way nearer to God" and nearer to humanity. Rarely, however, had the feeling and thinking been manifested in plans for systematic work in the Church, except as aids to pastors—principally in city Churches.

In the *Richmond Christian Advocate* of September 1, 1892, appeared an article by Rev. P. A. Peterson on "Methodism in Lynchburg." He claims that the society of women then organized was the first "ever attempted in American Methodism" for foreign missions, but evidently he did not remember the organization heretofore mentioned, which took place in New York City in 1819.

FIRST WOMAN'S MISSIONARY SOCIETY.

Early in the year 1832 the Methodist women of the city formed a "Female Missionary Society" in aid of missions to the heathen. This appears to have been the first distinctively woman's missionary organization in connection with the for-

eign work ever attempted in American Methodism. It was maintained in successful operation until 1851 or 1852, when it disbanded—perhaps in consequence of the division of Lynchburg Methodism into two separate pastoral charges by the organization of the Court Street congregation.

The affairs of the Society were zealously and skillfully managed. The Annual Reports embodied eloquent and powerful appeals in behalf of the heathen. One novel feature of the annual meetings was that the ladies were appointed to take the collections, which plan seems to have been very successful. The annual receipts were considerable. In 1839 the sum raised was \$479.10.

Other societies, probably, were organized by pastors, but the records are not available.

QUESTIONS.

1. What is the motto of this chapter? 2. To what is the beginning of woman's work likened? 3. Mention the first germ thought of such a society. 4. When and where was it organized? 5. Mention others. 6. What seemed to be the prevailing thought in regard to the contributions of these societies? 7. What occurred in New York City in 1818 and 1819? 8. When was the Ladies' China Missionary Society of Baltimore organized? 9. Relate the origin of woman's work for woman by the advice of Dr. Olin. 10. Who carried out Dr. Olin's suggestions? 11. When and where was the Woman's Foreign Missionary Society of the M. E. Church organized? 12. What occurred in Lynchburg, Va., in 1832? 13. How long did this society remain in successful operation?

CHAPTER IV.

RETROSPECTIVE.

THE following letter is a clear and startling representation of the feelings of the earnest women of the Church at that time. We look back with dismay upon that period of woman's inactivity in the Church, though hundreds of them were anxious to do something outside of their own families and neighbors to point the world to Christ. Other thoughts were too absorbing and too heartrending just then for any notice to be taken of such a plea as this. Seventeen years later, when it was put in the form of a Memorial to the General Conference, it dropped lifeless again through utter indifference and ignorance of the thought and feeling of the women by whom it was originated:

LETTER TO BISHOP JAMES O. ANDREW.

AUBURN, ALA., June, 1861.

Dear Bishop: You will find inclosed a small sum to be cast into the missionary treasury. I should not trouble you with this—which I could hand over to my preacher—but the truth is, I want to write to you, and I send this as a sort of excuse—a small bribe to your patience; for I shall not promise you that this epistle may not lengthen out several pages before I conclude.

A few evenings since, being very busily engaged sewing (what a blessing we can think and sew at the same time!), the two thoughts that haunt me almost night and day—the missionary debt and the war—came up. First of all, How is

that debt to be paid and the field enlarged, and what are the women of the Church doing and sacrificing in this cause? Then the struggle our country is passing through—not for freedom only, but for very existence—and what the women of the South are doing and sacrificing in this cause.

When I contrasted the amount of service rendered in the two departments, my sorrow was stirred—not that my countrywomen loved their land so dearly, but that, apparently, it seemed the spirit of patriotism could influence them to do and sacrifice more for the country than the Spirit of Christ had ever influenced them to do for his kingdom, the country above all that we should love and be true to. I asked myself: "Is it true that we Southern women love our country and her cause better than we do our God and his cause?" I would not believe it. And thus while I mused the fire burned, and I looked and beheld a sight that filled my soul with exultation and joy in the Holy Ghost. I saw vast numbers of Christian women of the South coming up to the help of the Lord, working systematically in the great missionary fields—not as they do now, slipping in a few miserable dollars, the remnant of the sacrifice offered to pride and vanity, but coming laden with gifts for the altar—gifts the first fruits of their self-denial and love.

When shall this vision be fulfilled? When work is carved out for us and given to us by the fathers of the Church. See what is accomplished for the country in her hour of trial. Now suppose, instead of giving the ladies of Montgomery three thousand sand bags to make in an incredibly short time, and a hundred uniforms to finish in a few days, the request for this help had been given in general terms, just as the request is made for contributions to the missionary cause, how much would have been done? Just as much, and no more, in proportion to what they have done, as our women give to missions in proportion to what they ought to give, and would give, were they directly made to feel part of the responsibility resting upon them.

In the towns and cities there are Ladies' Aid Societies for the benefit of the soldiers and their destitute families. All honor to the women thus engaged! They will deny themselves and do grandly in this noble work. And do you suppose, Bishop, the women of the Church would be behind them in

devotion to their God and his cause, if they knew how or where to begin the work? Would not they, too, glory in sacrificing and working for their destitute mission soldiers and their wives and little ones?

I shrink from the thought of women being made conspicuous, save for the cross of Christ; then they should come forward, not as leaders, not with many words, but as humble helpmeets, boldly taking their stand on the Lord's side, though they may encounter thereby the sneers of the world and of many so-called Christians who have read or heard quoted portions of St. Paul's writing about "learning in silence," "usurping authority," etc., and never have read or heard of "those women that labored with us in the gospel."

Why is it, Bishop, that women can preside in large assemblies, read compositions, present flags (to say nothing of singing at concerts and dancing before hundreds), and for all these they receive the plaudit of "well done" from the world; and yet if, before this same multitude, she is called on to plead with God for sinners, or feels constrained by the love of Christ in a love feast to make known God's dealings with her soul, she directly feels—and keenly feels—that she is singled out as one who, from some peculiar construction of mind, can do these things, while the greater part of the women of the Church are too timid, or modest, as some term it, to thus make themselves "so conspicuous?"

Am I wrong in thinking that public opinion needs a thorough revolution just here?

But this is a digression. What I particularly want to ask is if you do not think it would be productive of some good to associate with the Conference Missionary Society a Woman's Missionary Society, to meet at the same time and place, the officers to be appointed by yourselves?

Many of the wives of our ministers would no doubt gladly enter upon this work. Some will say they already have enough to do in reason. I know that—and yet I believe the missionary spirit thus diffused by them would result in such a way as to relieve them of many of the cares they now endure.

The field of all others for the care and labors of Southern women is the mission to the colored people, because, in the nineteenth century, if there is a people to whom they should

be grateful, it is to these people. They nurse her and her children in sickness and in health, relieve her of the hard toil that makes a drudge of the New England wife, and withal she daily learns lessons in her association with them of patience, thoughtfulness, forbearance, and charity. With the offending and unruly, "mistress" ever stands in the relation of mediator between them and their sterner master. And thus silently, in many a Southern household, the better portions of our nature are receiving daily culture. O that I may live to see the day when this large field shall be given to the care of Southern Methodist women, and they be made strong in the Lord to do this noble work!

Bishop, we can do it; not at once, perhaps, but let us begin. If we fail, we can try again; and if proven at last that it would have been as well to work on in the old way, nobody will have been injured in this effort to do good.

Believe me, many a Methodist woman spends twice, if not three times, as much during the year for her bonnets as she puts into the missionary treasury. You scarcely credit this. Ask Mrs. Andrew if she does not know *good* Methodist ladies who buy, say, four hats—a moderate number—a year, averaging nine dollars apiece, and then slip into the hat five dollars when the preacher takes up the annual collections?

This ought not to be. Can you devise no way to bring about a different state of things?

It may be a little thing, Bishop, but if our Methodist sisters of the Confederate States would only give to the Lord the tenth of their pin money, it alone would gladden many a poor missionary's home; and now, when there are no new pins to buy, is the time for them to try what can be accomplished by these littles. Would our husbands and brothers object? If they but knew what a saving to their pockets it would prove to have their wives members of the Woman's Missionary Society, how earnestly would they recommend the movement! These gentlemen, when it comes to giving to the country, what faith they have! Do they give a tenth? A tenth, indeed! They give the half, and stand ready to give all, if need be. True, they are promised a return, with interest, if in the struggle there are any left alive; but what does the Lord of all the earth say to the builders up of his kingdom? Every-

thing needful for this life for interest, and life eternal in the end for principal. The bond given is in as plain language as this: "Honor the Lord with thy substance: . . . so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again, Paul says: "He that soweth bountifully shall reap bountifully," that "ye, always having all sufficiency in all things, may abound to every good work."

But, as touching all this, "it is superfluous for me to write to you." You know the Scriptures are full of promises and blessings and rich rewards to those who give to the poor, or lend to the Lord, and thus lay up treasures in heaven—treasures of real estate, indeed, houses not made with hands, in which we are to enjoy eternal life. Thanks be unto God for his unspeakable gift!

I did not intend to write all this, and tire your dear old eyes and exhaust your patience, but I have a somewhat troublesome habit of writing long letters. I once heard that blessed old man, Dr. Lovick Pierce, tell the Lord in a prayer that he never knew how to stop praying, he had so much to pray for; so, when writing on this subject, my heart is so full I never know when to stop. My consolation is that, however weary you may get, you will not know upon whom to visit your wrath. Forgive me, pray for me, and put my sisters and myself to work.

Your friend and the friend of missions,

E. C. DOWDELL.

QUESTIONS.

1. By whom was this letter written? 2. What was the inspiring thought? 3. What does this letter show? 4. What "vision" was seen? 5. Repeat some of her arguments in favor of Woman's Missionary Societies. 6. What was her concluding prayer?

CHAPTER V.

FORETOKENS OF THE TRUE DIRECTION.

"Truly I know not whether to mervaille more, either that He in that mistic time could see so clearly, or that we in this clear age walk so stumblingly after Him."

THE earliest known account of woman's foreign missionary work for women, organized in the South with that discriminating purpose, has kindly been furnished by Rev. D. C. Kelley, D.D. His mother, Mrs. M. L. Kelley, an itinerant's wife, was the originator of the movement, almost simultaneously with that which took place among the women of the Methodist Episcopal Church in the summer of 1858, when urged by Dr. Wentworth, as heretofore related.

Letters and other papers show that her idea did not rest in the formation simply of single societies. She saw the strength and power that would be gained by uniting these as auxiliaries to a central executive organization and the large results that would flow with accumulative power not only to those who received, but in more blessed measure to those who gave. To her there was a clear vision of the possibilities of womanhood in helping to evangelize heathen people through Bible women and schools for children taught by Christian women, who might be supported by these societies.

Dr. Kelley, when writing of this in response to a request, said:

In the year 1858, at a quarterly meeting held at Bethlehem, on the Lebanon Circuit, Tennessee Conference—S. S. Moody, presiding elder; John Kelley, preacher in charge—the minutes show that a committee of three was appointed to draft resolutions for a missionary society. J. B. Wynne, John Kelley, and L. Fisher were appointed to write the constitution.

The thought was suggested by the mistress of the "Itinerant's Rest," Mrs. M. L. Kelley, and this was the earliest known effort to create regular plans for organized missionary work in individual charges.

Afterwards followed an organized plan for helping Mrs. Lambuth's school in China, the school which later, by the generous gift of another, became Clopton School.

The scheme was a triple one. It was undertaken in Lebanon to send to China a box of such articles as might be useful to the mission and to the school. Later Mrs. Lambuth sent a box of Chinese articles to Nashville, and a fair was held for the sale of them, while three scholarships in Lebanon and six in Alabama, on the circuit of Mrs. Kelley's son, were obtained to keep the girls in school.

The persons engaged in this work constituted the first local purely foreign missionary organization in the Methodist Episcopal Church, South, and was the earliest effort in our Church of Christian women for heathen women.

Two years after this came the war, and this movement, with many others of more seeming importance, was interrupted, though independent effort partly kept up the work.

Thirteen years later, in 1872, the work was again taken up in organized form in Nashville, Tenn., with Mrs. Kelley still the principal factor in bringing it about.

In the fall of 1872 the work of canvassing had begun. A good deal of private effort had been made, and meetings had been called in the various churches of the city.

The first meeting of the women was on a cold day in November, 1872. The picture is still vivid of the four women who that day came together, the result of much personal effort by Mrs. Kelley and repeated notices from the pulpit by the pastor of McKendree Church. They sat on the ends of the four pews nearest the register on the western side of old McKendree Church. As Mrs. Kelley sat with the list of

names she had obtained, waiting, all seemed hopeless. The pastor entered the church, and said: "Organize your society just as if the house was filled." Her heart was warmed, and she knelt in prayer.

This society took up the same work in which the original society had been engaged: aid to Mrs. Lambuth's school in Shanghai. Soon a correspondence began with other churches, and especially with Mrs. Hayes, of Baltimore. Mrs. Hayes had been connected with a society known as the "Trinity Home Mission," which society undertook its first foreign work in 1873. Its first foreign work consisted of a contribution sent to Shanghai. The work in Nashville was a foreign movement, but came to undertake home work afterwards. The society in Baltimore began as a home work, but afterwards embraced the foreign feature. These two movements—the one at Baltimore, the other at Nashville—began work at the opposite poles of the same spiritual battery. They fused into each other, because they each sought to keep the current of love in full flow.

From these two roots, germinating in congenial soil, the glorious tree of woman's work for woman has grown rapidly to its present vigorous proportions.

The only written fragment we have been able to find bears date of June 5, 1873. It is in the writing of Mrs. Kelley, and is an announcement from the pulpit of McKendree Church requesting the members of a committee that had been appointed from the different churches in the city and in Edgefield—East Nashville—to "meet Tuesday afternoon at four o'clock, to draft a plan for a Woman's Home and Foreign Bible Mission. The ladies of this congregation are earnestly solicited to come to the church on Wednesday, the next day, to hear the report of this committee."

Between the date of this announcement and the time of meeting the great destroyer, cholera, made its appearance in Nashville, and the people were widely scattered. They had scarcely gathered again, when the same committee was requested to meet.

Dr. Kelley was pastor of McKendree Church at this time, and was unusually successful in bringing out the women of the Church as his assistants in

"visiting the sick and strangers and in trying to promote attendance on the services of the Church and the study of God's Word." They were ready for every good work, and a time was appointed for this new phase of missionary work.

Mrs. McGavock, in writing of this anxious time, said:

After much thought and prayer, a day was appointed by Mrs. Kelley to meet the women of the Church and bring the subject before them. When the day came, the elements of earth, air, and sky all seemed to cast a shadow over the effort. As the wind whirled and the rain poured, the disappointed mother of the movement stood at a window of her dwelling watching the storm. As the clouds emptied their floods the tears flowed from her eyes on her pale cheeks; but her faith never wavered and her resolve to carry on this work did not for a moment falter. Entering her strong tower of prayer, she committed the whole cause to her Heavenly Father without a moment's fear of the result.

Another time was appointed, another effort made to bring about the consummation so devoutly wished for, and to complete designs that had been inchoative since the year 1858.

November 12, 1873, came, and, after months of delay and uncertainty, the Bible Woman's Mission of Nashville was organized—Mrs. M. L. Kelley, President; Mrs. D. H. McGavock, Corresponding Secretary; Miss Lucie Ross, Recording Secretary; and Mrs. T. D. Fite, Treasurer. A Vice President and a manager—one from each of the different Churches in the city—were elected, but several meetings were held before the society was entirely ready for systematic and regular work. At this time meetings were held only once in three months.

The first object of this society, as stated in the constitution, was "to engage and unite Christian women in the work of sending the Word of God to the foreign mission fields of our Church, through the agency of Bible women, and to provide for the Christian education of girls in those fields."

It was evident that Mrs. Lambuth and her schools, to which aid had been given when possible through all the intervening years since 1858, were still remembered, and the purpose to continue this aid was stronger and more definite than it had ever been. Another part of the constitution provided for the continuation of the pastor's aid society, under the same officers; and for this work a Bible reader was employed.

A year or more passed, when it was found that this home department was increasing greatly in interest, while that of the foreign was surely declining, and the members were falling away from a work which they had pledged themselves to support, and with the greatest enthusiasm were entering into a new enterprise that, in the words of their President, "soon became so absorbing, especially that in regard to the rescue of fallen women, that the very life of the foreign work seemed to be endangered."

Mrs. Kelley afterwards, on January 5, 1875, read the following, as a part of the report from the Executive Committee:

The last meeting of the Woman's Bible Mission of Nashville, Tenn., was held in Tulip Street Church, Edgefield, October 5, 1874. At this meeting the work of the Mission Home in this city was inaugurated, and became a distinct agency for good. Since that meeting a number of the members of the Woman's Bible Mission becoming directors in the Mission

Home, the necessities of this new enterprise have greatly absorbed our energies; consequently not so much has been accomplished in our distinctive field. . . . We call attention to the fact that while we shall cordially aid and do heartily desire the success of the Mission Home, yet in foreign fields we have made pledges that we are bound to fulfill.

This protest against deserting the foreign work in favor of one more evident to sight and not so dependent on faith, however needful, was again and again repeated.

In the meantime the Recording Secretary died. Miss Lucie Ross was a young woman lovely in character and devoted to the work and the cause she had espoused. Mrs. L. H. McHenry succeeded her in office, and continued, with changes intervening now and then, until after the final organization at Atlanta. Mrs. T. D. Fite, the first Treasurer, after serving several years, was succeeded by Mrs. Laura A. Ross, who served until May, 1878.

In June, 1875, Rev. and Mrs. J. W. Lambuth returned to the United States from China, for a few months' rest—if it may be called rest, when they were traveling throughout the Church, addressing congregations and collecting money for the General Board of Missions to use in China. The members of the McKendree society were delighted to have a personal visit from Mr. and Mrs. Lambuth, and to hear them tell of the rapid growth of the schools, the progress that had been made by the pupils in their care, and with what fidelity and success the old Bible woman, Quay Ta-Ta, was prosecuting her work. Quay Ta-Ta was the Chinese woman who had lived in the family with Dr. and Mrs. Cunnynggham and had nursed their children. She had been instructed

in the truths of the gospel, had renounced her idols, and had been baptized and received into the Church in 1855 by Dr. Cunnyngnam. He said she was a sincere Christian woman, who was "instrumental in bringing into the Church in Shanghai several of our best members. Faithful until death, she died in great peace."

While Mrs. Lambuth was visiting Nashville and pleading for China's degraded daughters, Mrs. D. H. McGavock, who did not need for any one to plead with her, gave Mrs. Lambuth, under a strict pledge of secrecy, the diamonds that had pinned her own bridal veil. It was a pleasing coincidence to her, when thought of many years afterwards, that the Woman's Missionary Society was organized on the 23d of May, the anniversary of her own wedding day. Was it a struggle for her to give up these jewels, associated as they were with the dearest and holiest affection of her life? No one knows a single thought or feeling connected with that gift. When made, it was shut out of her own mind, and no one could ever induce her to speak or write a word concerning it. She never alluded to the gift nor allowed any one to do so in her presence. The author of the lines that follow is not known, but they seem to give suggestions of what might have passed through her mind:

MY JEWELS.

Shall I hold them back—my jewels?
 Time has traveled many a day
 Since I laid them by forever,
 Safely locking them away;
 And I thought them yielded wholly,
 When I dared no longer wear

Gems contrasting, O so sadly!
With the adorning I would bear.

Shall I keep them still—my jewels?
Shall I, can I, yet withhold
From that living, loving Saviour
Aught of silver or of gold—
Gold so needed that his gospel
May resound from sea to sea?
Can I know Christ's service lacketh,
Yet forget his "unto me?"

No; I lay them down—my jewels—
Truly on the altar now.
Stay! I see a vision passing
Of the gem-encircled brow—
Heavenly treasure worn by Jesus,
Souls won by my gift outpoured.
Free, gladly, I will offer
Jewels thus to crown my Lord.

Mrs. McGavock shrank with genuine pain from speaking or writing on this subject, but to one lady, who requested information in regard to the origin of Clopton School, she wrote in part about eighteen months before she died:

My Dear Sister: I take pleasure in replying to a letter breathing, as yours does, the very spirit of missions, and so full of the enthusiasm that arouses energetic purpose; but you have asked me a delicate question, which I shrink from answering because of its personal nature.

The service I have done for my Lord is so little, compared with the debt I owe him, that I blush to know it is even thought of in connection with arousing missionary effort by its repetition. I assume no credit, my dear sister, for anything in connection with this work, nor do I desire it; it was God's time and woman's opportunity; the Church gave the authority, and our women entered into it with zeal and the love born of devotion to the Saviour; God gave the in-

crease. And yet how many of our precious Methodist women are sitting at ease in Zion with unapplied talent and unused energy, content to let this grand work committed to them by the Redeemer of the world be carried on by a mere handful of true Marys and Marthas!

Jesus said: "Work while it is day, for the night cometh." There is no time to procrastinate; souls are perishing; our King is waiting for his inheritance, and he will not come until his people call him. The responsibility is appalling.

Thanks for your kind mention of myself and health. I am a sufferer more or less all the time, but count it a privilege to devote to this blessed work all the strength the Father gives.

With the funds derived from the sale of these sparkling gems, a larger building was purchased, and named "Clopton School," making memorable the maiden name of Mrs. McGavock's mother, Mrs. Elizabeth Clopton Harding-Owen, an admirable woman, worthy of such a daughter.

QUESTIONS.

1. Who was the first woman that proposed to organize a Woman's Foreign Missionary Society in Nashville, Tenn.?
2. Who was associated with her? 3. When was this done?
4. What was the full idea and purpose of these women?
5. Mention some of the circumstances that attended this organization.
6. Give the names of the officers.
7. What trouble arose in 1875?
8. What report of the work was brought by Mr. and Mrs. J. W. Lambuth when they came from China in 1875?
9. What gift was made at this time by Mrs. McGavock?
10. Read the verses describing her state of mind.
11. What was done with the funds derived from this memorable gift?
12. What name was given to the school, and in memory of whom?

CHAPTER VI.

MORE LIGHT.

"Truth, like a torch, the more it's shook it shines."

IN these introductory chapters this story of our work is moving along three parallel lines : the general condition and progress of the Church in its thought of foreign missions ; the quickening of this thought into a voluntary activity which provided means for the establishment and continuance of missionary work in heathen lands ; then, as an afterthought, struggling for clear expression, "woman's work for woman," with all that could be suggested to the minds of Southern women as reasons why they should not engage in it. The initial steps on each of these oscillating lines have been as carefully traced as the present occasion demands ; but, side by side with the growth of intelligence, there can be shown in each a new investment of interest, of influence, and of activity.

In June, 1872, even yet in the Church there was no settled plan for obtaining or disbursing missionary funds, though from time to time different methods were suggested. A writer in the *Christian Advocate*, and not the only one, said : "We have no well-devised system for diffusing light or for collecting missionary money." He might have added with equal truth : "No regular plan for disbursing funds after they are

collected." The revenue was uncertain; heathendom was in the abyss of darkness. The people did not understand *why* they should give, *how* they should give, or *when, where, and to whom* they should give. The estimates prepared by the missionaries for the consideration of the Board were trammelled by the known limitations at home, while the appropriations were made by the Board under influences that wavered between the known ability of the Church to contribute liberally and the appalling necessities of the work in the field. In view of these facts, it is not strange that many perplexities and embarrassments impeded the progress of the work both at home and abroad.

In 1873 a fresh enthusiasm began to throb in the heart of the Church. Some of the pastors and a few laymen were astir, and the Secretaries of the Board made more frequent and more definite appeals for money to extend the work. Bishop Keener had been urging the Board to open work in Mexico, and in January, 1873, he made the first episcopal visit to that country, then so shrouded in Roman Catholicism. He purchased a chapel in the City of Mexico, and appointed José Hernandez pastor.

In regard to the work in China at this time, Mrs. J. W. Lambuth—in her correspondence with Mrs. M. L. Kelley and Mrs. McGavock, of Nashville, Tenn., and Mrs. Hayes and Miss Baker, of Baltimore, Md.—was assiduously cultivating the idea of organizing Woman's Missionary Societies. In a letter dated February, 1873, she said:

We have longed for such societies, feeling sure that by

them our hands would be more strongly upheld, and we be better enabled to work among women and children.

The last mail brought us a letter from Mrs. Juliana Hayes, President of the Woman's Bible Mission at Home and Abroad of the M. E. Church, South, in Baltimore. She inquires what they can do for us. A greater pleasure has not been ours for many days and weeks—years, we might say. The women and children of China are especially the objects to which America's Christian women should turn their hearts at this time. I carry with me a spirit of thanksgiving for this most acceptable letter from Mrs. Hayes, and I do trust that other Churches will organize the same kind of societies. You may remember Mrs. Hayes as living in Richmond, Va., nineteen years ago, and with whom Mr. Lambuth and I stopped just previous to our leaving for China. And now she comes to form a link in the great chain of woman's missionary work in China. Would that you could know how in heart I rejoice over this good news!

Tell it to all your good, pious mothers, sisters, and daughters, and invite them to come to the help of the ignorant, degraded women in China. Are there not some who will support a school? Some who will provide the means to gather the women into classes to be taught? Can there not be found a pious woman to come and live among and work for them? Let us ask God for such a prize, such a blessing.

This appeal and many others from Mrs. Lambuth, whose name was becoming a household word among Southern Methodist women, carried the subject of missions into their homes and around their firesides, creating enthusiasm such as had not been dreamed of before that time. Quiet, modest, but strong and persistent influences were sent into the May meetings of the Board of Missions at Nashville, and more thought was manifested than at any previous session, indicated in part by the following:

Resolved, That this Board recommends the formation of Woman's Missionary Societies throughout our bounds under

the direction of the Board of Missions of the Methodist Episcopal Church, South.

This resolution dropped lifeless at once, because it defeated the object and plan of the women to maintain a specific work among the women and children in China, that was carried on under the supervision of their own Board and conducted by the wife of their own missionary. The evident purpose of the resolution was for the women to organize, that there might be systematic collections for the General Board.

At this meeting of the Board another radical change was recommended: that a missionary periodical be published, to be edited by the Secretaries of the Board, and to be called *Our Missionary*. Both of these resolutions were anticipating the approach of the General Conference, which was to be held in Louisville, Ky., in May, 1874. The first number of the paper was issued, in July perhaps, and was received with great favor. It was pronounced "prompt, sparkling, and cheery." That is all that can be discovered of its career. It "sparkled, was exhaled, and went to heaven," as other enterprises of the same kind have done since then, for obvious reasons. No later record of its life and no specimen copies have been found.

When the General Conference met in May, 1874, the bishops' address was emphatic on the subject of missions. They touched the vital point when they said: "Individualize the mission work; separate it from all competition; set it forth upon the grandeur of its claims upon faith, hope, and philanthropy—an imperious duty specified by divine command, en-

couraged by divine promise, already vindicated by Providence and grace, and destined to culminate sooner or later by gradual advancement or sudden triumph in millennial glory."

And yet something more than oratory was needed. To "translate truths of feeling into truths of intelligence" is a grand step forward; but "faith without works is dead," and thought and feeling must be translated into action before anything permanent can result.

The timid memorial prepared and sent by Mrs. D. H. McGavock, as Secretary of the Societies in Nashville, to the General Conference in 1874, asking for recognition and for authority to organize a woman's department of missions, was presented, and referred to the Committee on Missions, but was not heard from again. It rested on the submerged calendar. Notwithstanding this silent but authoritative check on woman's work as an organized force, there was a quiet determination to press forward. Mrs. Kelley, Mrs. McGavock, Mrs. Hayes, Miss Baker, and others were of "the same opinion still," and "bated not one jot" of interest in the cause. At the same time there was no desire, much less any intention, of disloyalty to the "powers that be."

When writing of this afterwards, Mrs. McGavock said:

An effort has been made to check the operations of our foreign work by saying that our Church does not countenance nor recognize the labors of women in mission fields. It is true the General Conference has not yet legislated on the subject, but we have been greatly encouraged by some of the high officials of the Church, who have advised us to "hold on to our work and never give up, though discouragements should

meet us and funds come in slowly." This we intend to **do**, God being our helper. Already other Churches are coöperating with us; at Warren, Ark., a society has been organized, and a copy of our constitution has been sent to them.

The members of the Board of Missions, by their action, and of the College of Bishops have personally bid us go forward, enlarge our plans, and never to abandon this work, though our efforts are but as a drop in the mighty ocean. God has owned and blessed them with success beyond expectation. Recent letters from Mrs. J. W. Lambuth tell of the prosperity of her school in Shanghai; some of the girls who were students are now active, zealous Bible readers, and are wielding a manifest influence for good upon heathen women in heathen homes. Mrs. Lambuth's whole heart is in this work—her life is given to it. Shall we not hold up her hands and strengthen her heart not only by our prayers but by personal sacrifice? Let us remember, "The kingdom of God cometh not with observation," and "in due season we shall reap, if we faint not."

This unconquerable spirit became a growing power in the Church. These earnest women had not consulted with "flesh and blood," they had not gone into this new work unadvisedly and without due consideration, but with patient forethought and a clear understanding of their duty and their privileges. They knew that they were right. They had based their appeal to the General Conference on Article XV. of the Constitution of the Board of Missions, which is as follows:

ART. XV. Any person, or Sunday school, or Church, or Conference, may assume, in whole or in part, the support of a mission or a mission school established by the General Board, and send their contributions directly to such mission or school, of which the General Treasurer shall be immediately notified; provided that the Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the General Board.

Some complications, however, arose out of the fact that the societies already organized by the women had pledged their funds to the specific work of supporting scholarships in Mrs. Lambuth's school in China and to native Bible women, who went from house to house reading the Scriptures and praying with other women. They insisted on controlling their funds and continuing aid to Mrs. Lambuth; also that their collections should not be reported as a part of the assessment for missions in the pastoral charges, because, in the words of Mrs. McGavock, "it is unjust to take our little fund to swell that amount, and keep others from paying their just proportion, when all the members of our society contribute regularly to the general fund for the missions of our Church. We have no objections to reporting the amount to the Treasurer of the Board and for the Annual Conference to have credit for the same, but we believe the genius of Methodism is wide and deep enough to employ all the agencies within her bounds for the evangelization of the world." These are memorable words, and are just as strong and as incisive now as then.

Some one has said: "If there is inward warmth and light, there will be burning words and glowing actions." This was exemplified as clearly by the devout women of Baltimore, Md., as by those at Nashville, Tenn. The impelling force was the same, and the same kind of soil—"neither barren nor unfruitful"—was awaiting the seed sown by the Master Hand.

QUESTIONS.

1. What was the general condition of the Church in regard to missions at the close of the civil war, and for the next ten years?
2. In what year did the Church seem to arouse out of its lethargy?
3. What did Mrs. Lambuth write in regard to the work in China?
4. What resolution was made at this time by the Board of Missions?
5. What was done by Mrs. McGavock when the General Conference assembled in 1874?
6. What was the result?

CHAPTER VII.

SHADOWS OF COMING EVENTS.

"Them the enduring and the transient both
Serve to exalt; they build up greatest things
From least suggestions. Ever on the watch,
Willing to work, and to be wrought upon,
They need not extraordinary calls
To rouse them. . . .
Such minds are truly from the Deity."

MRS. JULIANA HAYES and the devout women associated with her in the Baltimore societies, especially in old Trinity, are well described in the lines at the beginning of this chapter.

Bishop McTyeire, when writing to Mrs. McGavock, said: "The sixteenth chapter of Romans is not yet concluded; more names are being added to St. Paul's list every year of *Anno Domini*. May you and the 'other women' who are working with you find a place there. Amen!"

The simultaneous movement among the women of Baltimore and of Nashville was a step or two beyond the thought of the Church in regard to foreign missions, but dotted about in the Church there were many persons who were beginning to see that "Where is thy brother?" is a question to which sooner or later each individual must reply.

Mrs. Hayes was one of the pioneers in "woman's work for woman." That phrase had a peculiar fas-

cination for her mind. She was one of those who "see the best that glimmers through the worst," and her intuitions at once pointed to some plan of right procedure. Her correspondence with Mrs. J. W. Lambuth, in China, gave her and the ladies associated with her—who were all "ever on the watch, willing to work and to be wrought upon"—a more definite idea of what they might accomplish. Their object, to help the women and children of China, and prospectively those in other heathen lands, was ever before them.

In the words of Mrs. Hayes: "Trinity Church, Baltimore, is the honored spot where the first Woman's Missionary Society in the M. E. Church, South, was organized."

"For several years this society—called first the 'Trinity Home Mission;' subsequently, 'Woman's Bible Mission'—was strictly domestic in its work. In 1872 the foreign work was embraced in its operations, and an effort made to form connectional societies."

The first money sent to Mrs. Lambuth by a woman's society in the South after the war was one hundred dollars sent in April, 1873, by seven auxiliaries of Baltimore for the support of a Bible woman.

The preamble to the constitution adopted by this society contains the following: "Trinity Methodist Church, on the corner of Madison Avenue and Preston Street, Baltimore, Md., was organized during the war as an independent Church, and afterwards identified itself with the M. E. Church, South."

Mrs. Juliana Hayes was President of the Bible Mission, also of the General Society; Mrs. Davidson,

Corresponding Secretary; Mrs. A. W. Wilson, Recording Secretary; and Miss Baker, Treasurer.

In the meantime Mrs. Hayes had been corresponding diligently with Mrs. Lambuth, in China, also with Mrs. Kelley and Mrs. McGavock, in Nashville, Tenn. These earnest women were constantly assisting each other, exchanging immature constitutions, written or printed articles, leaflets, anything and everything that would bring them closer together in sentiment and purpose and focalize the interest of all on foreign missions.

The \$100 sent by the Baltimore societies, in April, 1873, was for the support of a Bible woman, Mrs. Quay, Jr., the daughter-in-law of Mrs. Quay, Sr., who had been supported by the Lebanon (Tenn.) society, led by Mrs. M. L. Kelley previous to the war, and later by McKendree Auxiliary and others in Nashville, Tenn.

These contributions of \$100 and \$200 were sent annually from 1873 to 1878 by the Treasurer, Miss Baker, amounting in all to \$911.50, besides \$100 sent to the General Board of Missions for Mexico. At the same time Mrs. Hayes had \$1,000 in her possession—afterwards increased to \$1,200—that had been given to her by Miss Achsah Wilkins for the foreign work.

Dr. and Mrs. Lambuth's visit to the United States in 1875 has been mentioned as creating a "contagious and wholesome enthusiasm." Now, more than ever before, the interest was intensified, and the work for women by women had grown into something definite, though not authorized as such by our Church.

In 1876 the Board of Missions once more remem-

bered China, and Rev. A. P. Parker was sent—the first and only missionary for sixteen years sent from Southern Methodism to China. In September of the same year Bishop Marvin made the first episcopal visit to the far East, by way of the West, holding Conferences on the Pacific slope, then embarking on the ship Alaska from San Francisco, November 1, for Shanghai, China.

QUESTIONS.

1. What women in Baltimore took a leading part in woman's work simultaneously with those in Nashville? 2. What was the name of the first society of our Church in Baltimore? 3. When was the foreign work included? 4. Who were the officers? 5. When and by whom was the first money sent to Mrs. Lambuth after the war? 6. For what purpose was this money sent? 7. What other contributions were made, and by whom? 8. What missionary was sent to China in 1876? 9. Why was such a long time allowed to elapse before the mission in China was reënforced? 10. Who was the first bishop of our Church to visit China?

CHAPTER VIII.

STILL ONWARD.

"The nail that holds the wood must pierce it first,
And he alone who wields the hammer sees
The work advanced by the earliest blow."

BISHOP MARVIN'S visit to China and other countries in the far East aroused unusual interest throughout the Church, especially in the minds of those whose thoughts had already been turned to the subject of foreign missions.

He was accompanied on this first episcopal missionary tour to China by Dr. E. R. Hendrix (now bishop), and during the year of their travels they gave much information that was new and interesting concerning the different countries they visited in the Orient. The Nashville *Christian Advocate* was the chief medium of communication, and from the inspiration of these published letters several Woman's Missionary Societies were organized.

Almost immediately after their return to the United States, Bishop Marvin died of pneumonia, on the 26th of November, 1877. This event—literally a going out from—so unexpected, startled the whole Church, for many were looking to him with appealing faith, in the hope that he could awaken the indifferent and stir the apathetic souls of those who were positively "opposed to foreign missions." His death was far more thrilling than anything that could have

been said by his gentle tongue or written by his facile pen.

Dr. Hendrix also had been urgent and almost imperative in presenting the need for woman's work in China and the obligations of the women at home to meet these heavy responsibilities. Not only his published articles, but many private personal letters to Mrs. Hayes, Mrs. McGavock, and others attest his earnestness and strong convictions on this point.

With Bishop Marvin, he had seen the true condition of the missionary work of our Church in China, the scanty number of laborers, with means limited to the minimum and the appalling necessities that confronted them at every step; he beheld with clearing vision the wonderful opportunities, open ports, on every side, while the finest possibilities were pressing upon the Chinese people and calling upon the helpless missionaries continually like the "cry of the horse-leech's daughter: 'Give! give!'"

He saw unerringly the obstinate, importunate necessity for the help that might so easily be given by the women of Southern Methodism to Mrs. J. W. Lambuth in her work for the heathen women and children of China, and his views coincided entirely with those of Mrs. Hayes and Mrs. McGavock in regard to the plan for carrying out this purpose.

In one letter he said: "Mrs. J. W. Lambuth, in Shanghai, China, is earnestly desirous for the immediate addition to our mission there of a highly educated Christian woman, young enough to learn the language with facility, yet fixed in the purpose of devoting her life to this work as an unmarried woman. Our Church has not yet availed itself of this

agency, but the time has come when it is called for, and the object of this paragraph is to suggest to the godly women of the Church that they take this work immediately in hand."

These suggestions were received with favor in many parts of the Church, but there were so few women who could go forward and lead in a movement of this kind that not more than eight or ten societies were added before the close of the year 1877. Mrs. McGavock took advantage of every opening and of every concurring thought to push forward this new phase of missionary work. She opened correspondence with all of the prominent ministers and members of the Church, both men and women, whose names and addresses she could obtain, and some who were prominent in other denominations were liberal contributors, supporting boys and girls in Mrs. Lambuth's school. But now the thought of sending a young woman to China, to be supported by the women at home, began to assume a shade of importance and a tone of probability.

A writer in the *Christian Advocate*, in the same year, asked this pertinent question: "What have we for Christian women to do?"

A few weeks later Mrs. McGavock wrote: "The M. E. Church, South, seems to be waking up to the fact that women are both able and willing to render effective service in evangelizing the world. Almost every week letters come from women in different States, asking for information in reference to organizing societies, the best objects on which to expend funds already collected, and the channel through which such funds should be sent. The women of

our beloved Church are aroused; united effort, concert of action, is all that is lacking in the women of Southern Methodism. They are willing, generous, and vitally spiritual; but they stand aloof from this duty, each waiting for the other to lead, to suggest and adopt plans that will advance this movement. The heart-stirring letters from Bishop Marvin and Dr. Hendrix in the East have aroused the missionary pulse to healthy action. Herein will lie the secret of success: Every circuit and station should have an auxiliary society, and every woman and child should give something annually and send their contributions to a given center; then reports should be sent and published, that all might know the amounts, sources, and the direction given to the funds." This shows that the whole plan was mapped out very clearly in the minds of these leading women.

The year 1877 was one of peculiar interest to these devoted women and to all who were associated with them. The General Conference would assemble early in the next year, and they had determined to make another effort to gain the approval of the Church in its highest official capacity of the work they had already begun. They were indorsed by some of the bishops, the Board of Missions, and many prominent ministers—all given most cordially as individuals, but with no authority to compete with those who objected to the movement.

They wished to be legally authorized to equip and send out women as missionaries to fields already occupied by our General Board, to open boarding and day schools, hospitals and homes, buying and building, supporting missionaries, teachers, physicians,

Bible women, and scholarships, with a mental reservation to do many unthought-of things that would surely come to mind later, and help to bring heathen women and children to a knowledge of Jesus Christ, their unknown Saviour.

It was a year, especially in its closing months, of fearful anxieties, but of overmastering hope; a year of patient, unremitting toil to one who, it seemed, had in the providence of God "come to the kingdom for such a time as this." Mrs. McGavock wrote with unwearying pen from her quiet home a few miles from Nashville, Tenn., while Mrs. Hayes was untiring in her efforts to interest all with whom she came in touch, in the undertaking which they contemplated with so much enthusiasm—a spirit carrying in its name "God working in us."

A call was made in the *Christian Advocate*, to which Miss Lochie Rankin responded, and correspondence with Mrs. McGavock soon led to the offer of her services as a missionary to represent the women of the Church. They were gladly accepted.

The following paragraphs are copied from the report of the Board of Missions for April, 1878, but they were written before the General Conference met in Atlanta. We insert them here to show with what favor this work was regarded by some, and how skillfully everything had been planned in anticipation of the action of the General Conference. In preparing a report for this annual Mrs. McGavock gave in conclusion a note from Bishop McTyeire and one from the Associate Secretary of the Board of Missions:

A WOMAN APPOINTED TO CHINA.

After months of prayer and carefulness, a woman has been found for our China Mission, who, as we believe, combines those rare characteristics which will fit her for the work—linguistic talent, which has been tested in the acquisition of English, Latin, Greek, and German; mental equipoise and sufficient individuality to enable her to be aggressive; youth, which fits her for learning to speak a new and difficult language, yet experience in the very field which most of all others would prepare her for this work. For two years she has been a teacher in our New Hope Indian boarding school. Dr. Guilford Jones, Dr. Sullivan, of Sardis, Miss., and Brother Shapard, of the New Hope School, give us every ground for confidence. Above all, when her own letter came, its simple reading before the Board brought conviction to every mind that "this is the woman." A like effect, it will be seen, was produced on the mind of Bishop McTyeire when the correspondence, with the recommendation of the Board, was submitted to him.

D. C. KELLEY, *Associate Secretary*.

VANDERBILT UNIVERSITY, NASHVILLE, TENN.,
April 12, 1878.

DRS. McFERRIN and KELLEY, *Missionary Secretaries*.

Dear Brethren: It seems to me, from the inclosed correspondence, which I return to you, that the right person has been found for the China Mission—under the auspices of the Woman's Society—and I am glad to learn from you that pledges have been given for the full amount necessary to send her, and much of the money is already in their treasury. Miss Lochie Rankin seems to combine all the qualities needed—education, experience, consecration. I am not surprised that the Board should regard her favorably. Please notify her of her appointment to our China Mission, and take measures for her departure at the earliest day practicable.

Yours very truly,

H. N. McTYEIRE.

Looking back to that time when the General Conference was in session in Atlanta, Ga., we can imagine the thrills of anxiety that discouraged the women

who went there to see that their memorial was presented in due form. They felt that they had most convincing arguments in their favor, but they knew of very strong prejudices against societies of any kind for women.

To us now it seems to have been a "day of small things," and yet an immense change had been wrought in public opinion in regard to the formation of woman's missionary societies. Like a coral reef in ocean depths, the growth had been almost imperceptible, but just as sure and as much more beautiful as a human soul saved by Christ is grander than the tiny insects of the sea that build the coral mountains. Yes; it was "a day of small things"—one missionary, a woman, and \$1,000 in the treasury to send her to China and support her for one year. What assurance for the next year and the next? Nothing, only the "substance of things hoped for."

And yet there is a wonderful power in example. Mrs. Hayes, Mrs. Davidson, and others, of the Southern Church in Baltimore, were familiar with the work of the Woman's Foreign Missionary Society, and frequently consulted with Miss Hart, the Corresponding Secretary of the Baltimore Branch, in regard to the organization of the same work in their own Church. Mrs. McGavock, also, was a personal friend, and corresponded with her freely. It is therefore scarcely necessary to say they were all animated by the same spirit of love to humanity as an expression of love to Christ.

This Society was more than an example; it was an inspiration and a promise of what might be accomplished in the M. E. Church, South.

The following greeting from Mrs. Juliana Hayes,

President of the Woman's Foreign Missionary Society, is one of peculiar interest, brought out from among the dust-covered pages of the Nashville *Christian Advocate* of June, 1878.

GREETINGS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY
OF M. E. CHURCH TO THAT OF M. E. CHURCH, SOUTH.

Rev. O. P. Fitzgerald, D.D., Editor of *Christian Advocate*.

Dear Brother: While we were holding our General Conference in Atlanta, Ga., the Woman's Foreign Missionary Society of the M. E. Church were in the midst of their ninth annual session in Boston. A gifted member of that body called attention to the fact that the women of the M. E. Church, South, were at that very time seeking to inaugurate a similar movement, and offered the following resolutions, May, 1878:

"Whereas we have learned with gratitude, through Mrs. Chandler and others, of the inspiration to missionary activity now developing itself among the women of the M. E. Church, South; and whereas we desire to bid them Godspeed in every individual or organic effort in behalf of heathen women; therefore be it

"*Resolved*, That we authorize Miss Isabel Hart to extend to them our Christian greeting and assurance of Christian sympathy in a work which has been so greatly blessed of God not only for the salvation of those for whom we labor but to our own enlargement of thought and enrichment of experience."

On my return from my Southern trip I found the following letter awaiting me:

"BALTIMORE, June 8, 1878.

"*Dear Mrs. Hayes:* I want personally and officially to send to you and my sisters of the M. E. Church, South, my warm Christian greetings and earnest congratulations at the good and blessed work recently inaugurated during the session of your General Conference in the organization of the Woman's Missionary Society of your Church.

"While you were planning and organizing the work in Atlanta, the Woman's Foreign Missionary Society of the M. E. Church was holding its ninth annual session in its birthplace, Boston. During that session Mrs. K. Chandler, of our Balti-

more branch, offered resolutions expressive of the great pleasure with which we heard of the movement in your midst, and pledging to you our sympathy and coöperation. This resolution being referred to an appropriate committee, the honor was devolved on me, as Secretary of the Baltimore Branch, so closely connected with you by territorial and by much stronger affiliations, to give this expression of our gratification and sympathy. No duty they could have devolved on me could I have performed with more pleasure. The two strongest desires—aye, almost the passion—of my heart thus find gratification, viz., for the unity of Christ's Church at home and the spread of the gospel in heathen lands.

"And how largely comprehended in that wish is the fraternization and fellowship of all the component parts of our beloved and honored Methodism! And in that is the development and utilization of all the force and fervor of womanhood in missionary effort. Further, I have so many precious memories of fellowship, of worship, and work, with some of your members, extending back to my childhood days, when in this city our Churches were one. I remember my affiliation in the Ladies' China Missionary Society of Baltimore, organized thirty years ago, especially by the efforts of one of your members, whose heart still glows with missionary zeal—the first society in this country that distinctively engaged in this work for heathen women by Christian women, which is now the keynote and rallying cry of all these women missionary societies of all denominations in our country, whose efforts are being so wonderfully blessed in undermining the very foundations of society, through the family relations in heathen lands, and in establishing on the very deepest foundations, in the homes, in the worshipful hearts of women, and in the impressible hearts of children, the truth as it is in Jesus.

"But I have no right to dwell on these personal memories, and indulge in these personal expressions of feeling that I yet find it hard to restrain; but I must remember the vastness of the constituency for which I speak, as I bear to you the greetings and Godspeed of the Woman's Foreign Missionary Society of the M. E. Church. With peculiar pleasure we learn that God's Spirit has been moving on your hearts to undertake this work; that, as you have heard of the degraded, se-

cluded, and helpless condition of women in heathen lands, there has come to you a realization of responsibility and duty in their behalf; that in the needs and opportunities of this work for woman by woman, you have heard the voice of the Master calling to you. Nine years we have been engaged in this work; and in encouragement and incentive to you, we want to testify to the great blessing that has come upon our own souls, enriching our experience, enlarging our hearts, intensifying every Christian energy, since in Christ's name we have taken up the work for him. We would also testify how the manifestation of Christian energy and zeal has quickened every other, so that, so far from hindering, it has helped forward other activities of the Church. We would further witness how God has established and blessed this work of our hands almost beyond our faith and hope and prayer, so that in almost every mission field of our Church this work we are doing for women is taking its place as an indispensable adjunct, and yielding a fruitage almost unknown in other departments of missionary labor; so that the puzzling problem of missionary life in the East is being more satisfactorily solved; and converted women serving as Bible women, prosperous orphanages, schools, and hospitals are blessed by attesting the wisdom, value, and necessity of this work. By this value, this wisdom, this need most imperative; by the golden opportunities everywhere thrusting themselves upon us; by the peculiar obligations that, as women, we are under to Christ for privileges of the life that now is, as well as for the hopes of that which is to come; by the reflex blessings that everywhere attend the doing of this work; by its marvelous success; by the commanding law of the restraining love of Christ; by the love of souls, those of your own sex who can only thus be reached; by all the arguments drawn from the Word, the Spirit, and the providence of God, we wait to commend and to urge the work upon every woman in this our kindred sister of Methodism. We pray you, all of you, gather with us; gather with us the Christian women of other denominations around this standard which has been set up, bearing this single inscription, "The women of all lands for Jesus," and pledge to it the love and loyalty of our hearts, the service of our lives, and the fruits of our lips; so will the richest blessings come to

your own souls and the most glorious fruitage to your lives! We rejoice in your association with us in this service that shall bind us yet closer together. Most earnestly, lovingly, and devotedly we bid you Godspeed. Gladly, in any way, will we affiliate and coöperate with you. And we crave and pray for you great devotion and earnestness and success in this the best work God has given women to do—this special work to which he seems to summon them in this nineteenth century.

"In the fellowship of Christ's life and service,

"ISABEL HART,

"Cor. Sec. Baltimore W. F. M. Society, M. E. Church."

QUESTIONS.

1. What effect did Bishop Marvin's visit to the far East produce? 2. What occurred immediately after his return? 3. What effect did his letters and those of Bishop Hendrix have on the women of the Church? 4. What was the next movement made by Mrs. Hayes and Mrs. McGavock? 5. What was the result as related by Dr. Kelley and Bishop McTyeire? 6. What young woman offered to go as a missionary to China? 7. How much money had the women collected in anticipation of this fact? 8. What may we learn by reading the letter from Miss Hart?

CHAPTER IX.

THE THRESHOLD OF NEW WORK.

"The old order changeth, giving place to the new,
And God fulfills himself in many ways."

THE action of the General Conference in organizing a Woman's Missionary Society, on May 23, 1878, was not received with marked enthusiasm, except by those who were anticipating it or were in some measure prepared to aid the movement. Information on the subject was limited.

The distribution of such missionary literature as could be quickly written or compiled, printed, and sent to ministers and women in every part of the Church was a task, both arduous and tedious, that could not be omitted nor delayed. Not a dollar was on hand for this purpose, but arrangements were easily made with the Publishing House to print all that was necessary and wait for voluntary contributions to meet the emergency. In a few weeks a jubilant note was sounded that the result had justified every hope.

The indefatigable Corresponding Secretary, unaided by other hands, wrote to all whose names and addresses she could obtain, showing what had been and what might be done by a united Christian womanhood for the evangelization of the world. Packages of missionary literature were sent by hundreds and thousands, the labor and letters all evincing an

ardor and an enthusiasm entirely out of proportion to her physical strength. The weary, but not inactive, waiting for encouraging and tangible responses to her appeals was far more trying to her impassioned heart than the actual work had been. In her quiet home, eight miles from Nashville, many persons wondered that Mrs. McGavock could accomplish so much in arousing interest, creating enthusiasm, and inducing the women of Southern Methodism to take hold of this enterprise, which was so new, and seemed to be so subversive of all former theories concerning the ability of women to think, plan, and work for Christ. The secret was soon discovered: "This one thing I do" was the governing impulse of her whole being.

Mrs. Juliana Hayes, the President, was in no degree behind Mrs. McGavock in devotion to this phase of Christian work, in genuine enthusiasm, and in the settled purpose to advance it by every means in her power. By nature she was more fervid and glowing, but not more "fervent in spirit."

She returned from the Conference at Atlanta with Mrs. McGavock, Mrs. Whitworth, and others, eager for the work that would fall to her, that of traveling and organizing new societies.

A charter was obtained in Nashville, signed by Mrs. Willie H. McGavock, Mrs. Amelia McTyeire, Mrs. Martha Whitworth, Mrs. Ella Lupton, Mrs. S. R. Manier, and plans were made for a regular campaign of missionary meetings. Mrs. Hayes was fully equal to this task; none more so. Her intellectual turn of mind, general intelligence, and never-failing readiness of speech, her quick wit and graceful habit

of repartee in meeting objections, and her power of keen, humorous reply in argument, were all strongly attractive. She was self-reliant but unobtrusive, modest but fearless, and withal there was a childlike earnestness and vivacity of manner that made her talks irresistible.

It would be difficult to tell of all that was done by these two women and of the forces set in motion by tongue and pen during the months that followed the organization of the society. There were others whose hearts were as deeply interested and whose hands and brain were as untiring in loving service, but we have no knowledge of special work done; their record has "to heaven's high chancery gone."

In these summer days of 1878 Miss Lochie Rankin made preparations for her life work in a foreign land. She came to Nashville, was accepted for China, and in compliance with the request of the women was appointed by Bishop McTyeire, and in October, 1878, sailed for that heathen land, where she studied the language and taught English classes in Clopton School. And thus was finally accomplished the desire of many hearts: a young woman, suitable in every respect, had been sent by societies of women in the M. E. Church, South, to assist Mrs. J. W. Lambuth in a school she had been building up for more than twenty years. There were few who then dreamed of projecting new work and that Miss Rankin would be the pioneer representative of a society that would penetrate the heart of the Church and be the means of saving souls innumerable in China, Brazil, and Mexico—yea, in the home land, where the effort to save heathen souls had rebounded in the salvation

of their own. How true it is that "God fulfills himself in many ways!"

The time was approaching for the first annual meeting of the Woman's Board of Foreign Missions, then known as the General Executive Association, of the Woman's Missionary Society of the Methodist Episcopal Church, South. This meeting was held in Broadway Church, Louisville, Ky., May 16, 17, with services on the Sabbath and an informal meeting Monday morning.

Miss Maria L. Gibson was the Corresponding Secretary of the Louisville Conference Society, and was therefore the hostess on this most delightful occasion, in connection with the genial pastor, Rev. H. C. Morrison (now bishop), and the ladies of the different Churches. It is needless to say that everything that could add to the comfort and pleasure of delegates and visitors was done in accordance with the grace of old-time Southern hospitality. There was a peculiar charm about that first annual meeting. The Recording Secretary felt it, but was not skillful in making it seen and felt by others.

The work accomplished during the year had been successful beyond all expectation, and new possibilities were crowding the minds of these women who had come together for the first time as colaborers with each other and with God. They were strengthened by the personal touch, the spiritual communion, and the knowledge which must always precede confidence and zeal in any work.

Dr. A. W. Wilson (now bishop) had been elected Missionary Secretary at the General Conference of 1878, and his power had been felt throughout the

Church. His method of "subsoiling" was new and impressive; a mighty impulse was given to the cause of missions, and his addresses moved the people as they had never been moved before. There was no temporizing with the personal duty and obligation of every man and woman, showing that an aggregate of fearful responsibility was resting upon the Church as a whole.

Dr. Wilson and Dr. D. C. Kelley were present at this meeting, also Bishop Kavanaugh and wife.

The Conference Societies and their delegates were:

Alabama—organized at Mobile, December, 1878, and represented by Mrs. E. C. Dowdell, Manager; Miss Sallie Byrd, Corresponding Secretary.

Baltimore—organized March 10, 1879. Mrs. Hayes, President; Mrs. Davidson, Corresponding Secretary; Miss Melissa Baker, Treasurer.

Holston—organized October 23, 1878, at Knoxville, Tenn. Mrs. F. A. Butler, Corresponding Secretary.

Kentucky—organized at Shelbyville, October 21, 1878. Mrs. S. C. Trueheart, President; Mrs. W. T. Poynter, Corresponding Secretary.

Little Rock—organized at Hot Springs, Ark., December 2, 1878. Miss Lizzie Pirtle, Corresponding Secretary.

Louisville—organized February 23, 1879. Mrs. Schon, President; Miss M. L. Gibson, Corresponding Secretary; Mrs. Messick, delegate.

Memphis—organized April 19, 1879. Mrs. Nannie Watson, Corresponding Secretary; Miss Addie Purnell, delegate.

Missouri—organized September 10, 1878. Mrs.

Witten McDonald, Corresponding Secretary; Mrs. M. W. Watkins, delegate.

Mississippi—organized at Hazlehurst, December 22, 1878. Miss Annie Linfield, Corresponding Secretary.

North Carolina—organized at Charlotte, December, 1878. Mrs. F. M. Bumpass, Corresponding Secretary.

North Georgia—organized at Marietta. Mrs. Manget, delegate.

North Mississippi—organized at Columbus, April 24, 1879. Mrs. F. Dashiell, delegate.

Tennessee—organized at Clarksville, October, 1878. Mrs. D. H. McGavock, Corresponding Secretary; Mrs. Whitworth, Mrs. Doughty, and Mrs. M. A. Steele, delegates. Mrs. F. A. Butler was elected Recording Secretary.

The work of the preceding year and the outlook for the future were both presented by the Secretary in a comprehensive report and in letters from the missionaries. A letter from Dr. Walter Lambuth, then in China, indicated how the work should be extended by the establishment of a boarding school in Nantziang, China, a city about fifteen miles from Shanghai.

An appropriation of \$1,500 was made for this purpose, and \$750 for another missionary, who, with Miss Rankin as Principal, should open this new work. As there was some uncertainty when this could be done, Mrs. A. L. Davidson, of the Baltimore Conference Society, offered a resolution, which was adopted, that Miss Rankin should take charge of Clopton School, and thus relieve Mrs. Lambuth

of that responsibility, and give her the time and opportunity to look after the day schools and Bible women. The former plan, however, proved more satisfactory, and Mrs. Lambuth continued in charge of Clopton School, upon which she had lavished her care for so many years, and Miss Rankin's desire to go into the interior was gratified.

Appeals from Brazil and Mexico were presented through a letter from Rev. J. J. Ransom in behalf of the mission in Brazil, and a printed circular from Rev. William Patterson, with a list of cities where work might be opened in Central Mexico. The information contained in the latter was so general and indefinite that no practical use could be made of it in the way of appropriating funds, even if any one city had been designated; but an opening was made for Mexico by appropriating \$500 to Mrs. Norwood's school at Laredo, Tex., and the same amount was appropriated (both contingent) to Miss Newman's school at Piracicaba, Brazil.

Rev. J. E. Newman had resided in Brazil since the close of the civil war in the United States, teaching and preaching, until he was appointed to missionary work there by the Church; and Rev. J. J. Ransom was sent from the Tennessee Conference in 1874 to aid in building the mission. The school opened in Piracicaba by the Misses Newman was promising, with fifteen pupils, and before the close of the year 1879 the contingent appropriations to Brazil and Mexico of \$500 each were both called into use.

To support and extend the work in China, \$5,040 was appropriated and \$900 reserved for printing, etc.,

and for the organization of new societies by the President, making a total appropriation of \$6,940.

The total receipts reported by the Treasurer for this first fiscal year were \$4,014.27; the amount expended was \$1,323.30—leaving a balance on hand of \$2,690.97. Two hundred and eighteen auxiliaries had been organized, with a membership of 5,890. This was considered a fine beginning. It may be observed that the number of members enrolled bears a close proportion to the amount of money appropriated, allowing for the addition of about one thousand members in the coming year, with average dues of \$1 per member. This policy proved to be a great safeguard to the Board.

At that time the General Board was represented in China by Dr. and Mrs. J. W. Lambuth, who had been in the mission for twenty-five years; Dr. and Mrs. Young J. Allen, nineteen years; Dr. and Mrs. A. P. Parker, two years; and Dr. and Mrs. Walter Lambuth, fifteen months. Miss Lochie Rankin was the only representative of the Woman's Missionary Society. Clopton School, located on the Taylor lot, continued prosperous, with twenty-five pupils under instruction, while six native Bible women went to and fro, living examples of the power of Christ to redeem them from idolatry and give them the hope of eternal life.

Before closing her report, Mrs. McGavock gave an incident as touching as it was gratifying in this beginning of missionary work among the women of Southern Methodism. A bequest of \$100 was left to the Woman's Missionary Society. In writing of it, the Corresponding Secretary said: "In the town of

Greenville, Miss., lived a young girl consecrated in heart and purpose to the Master's will, always abounding in good works, full of energy and zeal for missions, yet fragile as a tropic plant." This young lady died of yellow fever, "and thus the Woman's Missionary Society receives its first bequest, baptized with prayers, sanctified through the surroundings, and hallowed by blessed memories. Like the alabaster box of precious ointment, may its perfume fill the whole Church, quickening the hearts of our Southern sisters; and wherever the name of Helen M. Finley is spoken let this be told as a memorial of her."

As soon as a new missionary was called for, Miss Dora Rankin offered her services. She was joyfully accepted, appointed to China, and in the October following (1879) she joined her sister, and both prepared to begin the new school in Nantziang.

Mrs. J. W. Lambuth, in writing to the Secretary, said: "Take courage, dear sisters at home, and try to realize how short the time is for doing the Lord's work and how high and blessed is the privilege offered you to do this work in combined effort for your own sex in this far-off stronghold of heathenism." We doubt whether the Church at home has ever comprehended a tithe of the work Mrs. J. W. Lambuth has done in China and Japan for heathen women and children.

QUESTIONS.

1. What action was taken by the General Conference in regard to woman's missionary work? 2. What officers were appointed? 3. By whom was the charter obtained in Nash-

ville? 4. What was the first work done by Mrs. Hayes and Mrs. McGavock on their return to Nashville? 5. When did Miss Rankin sail for China? 6. When and where was held the first annual meeting of the Woman's Board? 7. Who was the hostess on this occasion? 8. Who was elected Recording Secretary? 9. What new work was projected? 10. Who was the second missionary provided for? 11. What opening was made in Mexico? 12. What was done for a school in Brazil? 13. What amount of money had been received in the preceding year? 14. How much was appropriated? 15. How many auxiliaries had been organized? 16. How many members reported? 17. By whom was the first bequest made to the Woman's Board?

CHAPTER X.

SOME NEW EXPERIENCES.

Then what is left for us to do?
Only to discover and to do
With cheerful hearts the work which God appoints.

REV. DAVID J. BURRELL, D.D., said: "If the gospel is *spes unica* (the one unrivaled hope), then in God's name make all possible haste to tell the world of it."

This feeling of haste to tell the world of the one unrivaled hope began to extend and grow more intense among the women of Southern Methodism, and through them to the husbands, fathers, and children in the family circle, who had never before thought or cared for missions.

Woman's missionary work was a new theme of conversation at the table and around the fireside; and, while many a jest was perpetrated in remembrance of Mrs. Jellyby's devotion for Borrioboola-Gha, there was a strong current of enthusiasm flowing deep beneath the surface, like some underground river, but flashing out now and then, "brimming and bright and large."

When the second fiscal year had closed, bringing the reports to May, 1880, the annual meeting of the Executive Association was held in Nashville, Tenn. The number of Conference Societies had grown from 15 to 22, with 475 auxiliaries and 12,548 members, and the money contributed was more than three times

the amount collected in the first year, \$13,775.97. A more substantial evidence of success was not desired.

The members present at the second annual meeting of the Executive Association in Nashville were: President, Mrs. Juliana Hayes; Vice Presidents, Mrs. Bishop Wightman, Mrs. Bishop Marvin, Mrs. Bishop Kavanaugh, Mrs. Bishop Paine; Corresponding Secretary, Mrs. D. H. McGavock; Recording Secretary, Mrs. F. A. Butler; Treasurer, Mrs. James Whitworth.

Managers.—Mrs. W. G. E. Cunnyingham, Mrs. A. W. Wilson, Mrs. Harriet Colquitt, Mrs. L. H. McHenry, Miss Melissa Baker.

Conference Secretaries.—Baltimore, Mrs. Davidson; Holston, Mrs. Wiley; Kentucky, Mrs. Trueheart; Little Rock, Miss Van Valkenburg; Louisville, Miss Mary Helm; Memphis, Mrs. Nannie Watson; Missouri, Mrs. Foreman; Mississippi, Mrs. Gilbert; North Alabama, Mrs. Brandon; North Carolina, Mrs. Bumpass; North Georgia, Mrs. Callaway; North Mississippi, Mrs. Stone; South Carolina, Mrs. Humbert; Southwest Missouri, Mrs. Scarritt; St. Louis, Mrs. Avis; South Georgia, Miss Cater; Tennessee, Mrs. Spence; Virginia, Mrs. Hall; Western Virginia, Mrs. Hampton; Texas, Mrs. Park; West Texas, Mrs. Ellis.

Several new points of interest were presented by the Secretary to the Association. Dr. Walter Lambuth, by request, had superintended the purchase of property in Nantziang, and by a generous gift of \$500 from Miss Wilkins, of Baltimore, to the Woman's Missionary Society Louise Home was com-

pleted as the residence for two missionaries. The new school building was erected in the rear of Louise Home, and became known as Pleasant College.

Miss Lochie Rankin moved to Nantziang in October, 1879. At that time Lavinia Kelley, a young woman who had been educated in Clopton School by Mrs. J. W. Lambuth, was teaching a day school there, and a native pastor was preaching in Hunnicutt Chapel, where there were only two resident members.

In the meantime Miss Dora Rankin arrived in China in time to join her sister in Nantziang. She was a beautiful young woman, strong and courageous, a delight to her sister, and a joy to all who knew her. Pleasant College was opened in March, 1880, and several day schools for boys and girls were carried on with success.

The General Board of Missions was contemplating the enlargement of work in China, especially in regard to beginning medical work and building a hospital in Soochow. It was suggested that a woman's hospital in the same city might become the most effective help that could be devised for bringing Chinese women and children to a knowledge of Christ; also that one or two young women should be placed in training for this work. According to these suggestions, an appropriation of \$300 was made for a medical candidate, or \$600 if two could be secured, and \$3,000 for building a "hospital and a Bible woman's institute." This, however, was dependent on such circumstances as the future might unfold. A boarding school at Soochow was also projected, and \$1,500 appropriated for that purpose.

To Mrs. Norwood's school at Laredo and to one in San Antonio, under Rev. Mr. Sutherland's care, an appropriation of \$500 each was made, and in the Central Mexico Mission, under the superintendence of Rev. William Patterson, \$920 was set apart for a school, and two native teachers at Toluca. To Brazil an appropriation of \$1,000 was made for "school purposes," the plans for which had not been definitely completed. To work already begun in China there was an appropriation of \$4,272, making the total amount for foreign work \$12,092. There was an addition of \$1,000 for printing annual reports, leaflets, etc., and for the task of organizing and building up the interests at home by the President.

The organization of young people's and children's bands is one phase of woman's work which would seem to remain unquestioned. The subject was thoughtfully presented as a power that might become more and more cumulative, more and more progressive; but it was necessary to guard against any infringement on the rights of others. In view of this, a resolution presented by Mrs. Julia McClung, of Knoxville, Tenn., was adopted, that such societies should be organized "wherever practicable, without conflicting with those already organized in Sunday schools."

Another point of exceeding interest and importance was the publication of a missionary paper, to be under the direction and control of the Executive Association, as the exponent of the work carried on by that body of women. It was said that this thought and purpose "had been in the minds of some of our pioneer missionary women" for years, and now it

had become an evident necessity. The final conclusion was reached that a monthly paper should be published at Nashville, Tenn., to be called the *Woman's Missionary Advocate*, price fifty cents a year. Mrs. F. A. Butler was elected editor, with five associate editors—viz., Mrs. N. Scarritt, Mrs. Chilton, Mrs. Bumpass, Mrs. Frank Smith, and Miss Van Valkenburg, and Mrs. J. W. Manier, Agent. The first number was issued in July, 1880, and was greeted with affectionate enthusiasm by its friends.

One of the most important suggestions that came from the fertile brain of the Secretary was a revision of one of the by-laws of the association. The purpose of By-Law 5 was to provide for the transaction of business in the interval of annual meetings, but it was misplaced as a by-law and was therefore totally inadequate. She felt that emergencies might arise frequently during the year, and the responsibility was too great to be borne by herself unaided, or even when supposed to be assisted by an impersonal "quorum of three." A substitute for By-Law 5 was proposed, providing for an Executive Board *ad interim* of seven members—four officers and three members resident in Nashville—five of whom should constitute a quorum. This board was made amenable to the Executive Association in annual session, reporting the work done, but without authority to appropriate funds, as that was clearly understood to be vested in the Executive Association—only when in annual session.

While these plans for the conduct of the work were slowly crystallizing at home, circumstances that seemed adverse to the progress of our missions were

gathering rapidly and compelling many unforeseen changes in the foreign work. Before they could be transmitted to China, Mr. and Mrs. J. W. Lambuth were, in May, 1880, on their way home to the United States, hoping to regain lost health. Clopton School was placed in charge of Mrs. Daisy Lambuth, but her health failed, and she also was compelled to return home in September, 1880. Clopton School was left in the care of native teachers, with such help and oversight as Dr. Walter Lambuth could give, until in February, 1881, Mrs. McLain, of the General Board, was taken suddenly and violently ill, and it was necessary for Dr. Lambuth to accompany her and her husband home.

Mrs. A. P. Parker, who was to aid in the opening and management of the projected boarding school in Soochow, was called to Shanghai to superintend Clopton School and other work already in operation there. It was important that these should not fail nor decline, even if the new work in Soochow should be delayed for a time.

In Nantziang the Misses Rankin had strained every nerve to make their schools successful in this their first separate undertaking, and both were exhausted in the summer, and sought recovery among the hills of Japan.

In Brazil also the plans of the Board were impeded for a time by the illness of Miss Newman, and her school at Piracicaba was closed. The appropriation for her school, however, was reserved for the next outgoing missionary.

Notwithstanding these hindrances, there were many encouraging facts manifested during the year

1880 in the growth and spiritual power of the whole work, both at home and abroad. Miss Mildred Phillips, from the Southwest Missouri Conference Society, had offered as a candidate for medical missions, been accepted, and had entered the Woman's Medical College of Philadelphia to pursue a course of medicine for three years. There had been seven applicants for missionary work besides Miss Phillips, two of whom were presented in May, 1880—Miss Pescud and Miss Williams. The former found that she could not overcome the obstacles placed in her way, and the latter was accepted. Miss Rebecca Toland was a graduate of Chapel Hill, Tex., and her testimonials were very satisfactory; she also was accepted, and both appointed to work by Bishop Pierce in the Mexican Border Mission, at Laredo. Mrs. Pitts was accepted as a medical candidate, and was sent to the Woman's Medical College, but afterwards withdrew.

The Board *ad interim* had recommended Miss Mattie Watts, and she was appointed by Bishop Keener, in February, 1881, to open a boarding school in Piracicaba. She sailed from New York April 26, in company with Rev. J. J. Ransom and Rev. J. L. Kennedy, to England, thence to Brazil, and anchored in the harbor at Rio de Janeiro on the 17th of May, 1881. Two days later she was in Piracicaba awaiting the opportunities that were to test her strength in a country not yet brightened by the light of God's Word. She opened school on the 1st of September with one pupil, but patience and energy were the conquerors at last. In the March number of the *Woman's Missionary Advocate* for 1881 Mrs. McGavock wrote as follows: "It is proper to say to the friends

of the Woman's Missionary Society that Miss Watts is well known in Louisville, Ky., as having an experience of some years in teaching in the public schools of that city. She comes to us highly recommended by her Conference Society officers, and many with whom she has been associated. All these bear testimony to her good literary attainments, many Christian virtues, devotion to the cause of Christ, and peculiar fitness for the work to which she has consecrated her life. She is the first missionary sent out by the Woman's Missionary Society of the M. E. Church, South, to that beautiful but sin-shadowed land, and it is scarcely necessary to ask for her the heartfelt Godspeed of every member in the connection."

QUESTIONS.

1. Give the number of Conference Societies, and of auxiliaries and members, in 1880. 2. What was the most substantial evidence of success? 3. What new points of interest were presented by the Secretary at this time? 4. What new school building was erected? 5. When did Miss Rankin move to Nantziang? 6. Who was her assistant? 7. When did Miss Dora Rankin arrive in China? 8. What work was opened in March, 1880? 9. What other work was contemplated? 10. What amount was appropriated for this purpose? 11. What work was projected for Soochow? 12. What was done for Mexico? 13. What was the total amount appropriated? 14. What new work at home was established? 15. When was the first number of the *Woman's Missionary Advocate* issued? 16. Who was elected editor? 17. What is said of our first missionary to Brazil?

CHAPTER XI.

THE FIRST QUADRENNIUM.

"Be sure no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, fails so much
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end."

IN the progress of the Woman's Foreign Missionary Society since its beginning the truth of these lines quoted from Mrs. Browning has been fully exemplified. The women who had undertaken this work in earnest were thrilled with Christlike sympathies and impulses, but were not conscious, nor indeed were others, how much by their exertions "the sum of human action" would ultimately be enlarged.

Their compassionate yearning for the salvation of souls benighted was intensified as knowledge increased, and each fiscal year brought fresh seed to be sown, fresh harvests to be reaped.

The third annual meeting was held in St. Louis, Mo., in St. John's Church, May 9-13, 1881.

"Obstinate questionings" concerning the conduct of the work were beginning to be unfolded, and as face answered to face, and heart responded to heart in these annual gatherings, intellects were quickened, piety strengthened, and the spirit of the whole movement accelerated.

The members present were: President, Mrs. Juliana Hayes; Vice President, Mrs. Bishop Marvin; Corresponding Secretary, Mrs. D. H. McGavock; Recording Secretary, Mrs. F. A. Butler; Treasurer, Mrs. James Whitworth.

Managers.—Mrs. Dowdell, Miss M. Baker, Mrs. Colquitt Boring.

Conference Secretaries.—Alabama, Mrs. Dowdell; Baltimore, Mrs. Davidson; Holston, Mrs. Dr. Wiley; Kentucky, Mrs. Trueheart; Little Rock, Miss Van Valkenburg; Louisville, Miss Mary Helm; Memphis, Mrs. Nannie Watson; Mississippi, Mrs. Foreman; Missouri, Mrs. Gilbert; North Alabama, Mrs. Brandon; North Carolina, Mrs. Bumpass; North Georgia, Mrs. Callaway; North Mississippi, Mrs. J. B. Stone; South Carolina Conference Society was organized at Newberry, S. C., December 16, 1878, Mrs. J. W. Humbert; Southwest Missouri Conference Society was organized at Marshall, Mo., May, 1879; St. Louis Conference Society organized September 30, 1879, Mrs. E. Avis; South Georgia, Miss K. V. Cater; Tennessee, Mrs. S. E. Spence; Virginia Conference Society organized at Petersburg, Va., November, 1878, Mrs. C. H. Hall; Western Virginia Conference Society organized September 5, 1879, Mrs. L. V. Hampton; Texas Conference Society organized December 11, 1880, Mrs. S. S. Park; West Texas, Mrs. Ellis.

The misfortune that brought Dr. and Mrs. Lambuth home made it possible for her to attend this meeting, and Rev. Mr. Norwood, from Mexico, was also present. As returned missionaries it was in their power to supplement and make clear the information presented by the Secretary.

The "unfinished business" of the annual meeting in 1880 had been met by the members of the Executive Board *ad interim* with the courage that comes only from a strong unbiased purpose to act for the best interests of the Society according to the information obtained and to the measure of their faith and understanding.

All through the year 1880 efforts had been made to find suitable premises for the anticipated boarding school in Soochow, China; the question was finally decided, and the appropriation for that purpose was forwarded to Dr. Walter Lambuth, who was authorized to purchase from the General Board a school building which had been erected a short time before. The amount paid was \$1,900.

Plans were before the Association for the extension of work in Brazil, and a fine location for the college in Piracicaba was purchased by Rev. J. J. Ransom as attorney.

Mexico also had become very attractive and desirable as a field to be occupied by woman's work; correspondence had been almost continuous between the Secretary and the missionaries of the General Board; but unfortunately they were looking at things from different standpoints.

There were some who did not understand that it was contrary to the theory and usual practice of the Executive Association to appropriate money to any field, except for a specified purpose, to be used at a specified place under the special direction of the Association. It was not possible to do otherwise, and keep the disbursements within the limits of the amount received.

This misunderstanding caused delay for several years in sending missionaries to Central Mexico. The Mexican Border Mission seemed to be more easily reached.

A block of lots just out of Laredo, overlooking the Rio Grande, was given to the Woman's Missionary Society as the building site for a college by Rev. Elias Robertson. Satisfactory arrangements were then made with Mr. Headen, a prominent business man of Laredo, to place in the hands of the Secretary adequate plans and estimates for the same.

Meanwhile Rev. Mr. and Mrs. Norwood removed to Concepcion, and the school at Laredo was left in charge of the two ministers—Rev. Elias Robertson and Rev. Mr. Rivera—who watched over it until Miss Toland's arrival, while Miss Williams went on to assist Mrs. Norwood at Concepcion.

The opportunities and successes in these three mission fields—China, Brazil, and Mexico—were beginning to assume the form of a great embarrassment. Appeals came from almost every direction, and the difficulty was how not to grant every request. There was only one safe method to pursue—viz., not to allow appropriations to exceed probable receipts.

The progress of the societies at home had been especially gratifying, as these are the foundation of the foreign work. The number of Conference Societies had increased to 28; auxiliaries, 830; adult members, 19,001; and members of juvenile societies, 2,337—a total membership of 21,338.

The amount of money received by the Treasurer, Mrs. James Whitworth, from these societies in the

fiscal year closing May 1, 1881, was \$18,862.10; the amount brought forward from the preceding year was \$8,580; and this, with \$500 received from the *Woman's Missionary Advocate*, made the total amount of money on hand \$27,942.10. The disbursements were only \$10,156.63, because some of the appropriations made in 1880 had not yet been called into use; therefore \$17,785.47 remained in the treasury.

The total appropriations for the foreign work were \$25,832, with \$1,285 for printing and the conduct of the work at home.

The publication of the *Woman's Missionary Advocate* was a venture that some had distrusted, but the agent, Mrs. J. W. Manier, proved clearly its financial success by the following figures: Receipts from May, 1880, to May, 1881, \$3,025.39; expenses of publication, \$1,779.88; leaving a balance on hand of \$1,245.51.

A constitution for juvenile societies was provided; also a manual for missionary candidates, written by Mrs. McGavock.

In November, 1881, Dr. and Mrs. J. W. Lambuth returned to China and were received with delight by the mission, and especially at Clopton School. Mrs. A. P. Parker then returned to Soochow and made preparations for the new boarding school there.

The enlargement of Clopton building, or the removal of the school and purchase of more commodious premises, had become a necessity. After some months of suspense and anxiety, the old place so full of sacred memories was sold, and Mrs. J. W. Lambuth removed with Clopton School into rented property. In writing of this she said: "So many ser-

mons, so many prayers, and so many services have been preached here, sent up before God, held in the name of the Saviour, and gone from the place where our much-esteemed pioneer brethren, Drs. Taylor and Cunnyngnam, began the grand work that the dear Heavenly Father has so long blessed. . . . The work of God steadily grows in China."

QUESTIONS.

1. What sentiment is quoted from Mrs. Browning in regard to earnest work? 2. When and where was held the third annual meeting of the Board? 3. By whom was land given to the Board for the location of Laredo Seminary? 4. What was the chief embarrassment at this time in regard to projecting new work? 5. What was the only safe course to pursue? 6. What increase in the work at home is mentioned? 7. What amount of money had been received by the Treasurer? 8. What amount was paid into the treasury by the *Woman's Missionary Advocate* after all expenses had been paid? 9. What was provided for juvenile societies and for missionary candidates? 10. What new arrangements were made for Clopton School?

CHAPTER XII.

A NEW NAME.

"What things thou doest, bravely do,
When Heaven's clear call hath found thee."

EVERY annual meeting of the Woman's Board of Foreign Missions is more or less important as an epoch in the history of the Society which that Board represents. It may be that the growth of the work and changes, anticipated or not, have culminated in a crisis when the solution of problems new or old requires the best thought of the best minds.

A Janus is needed with eyes behind and before to scrutinize with impartial judgment the events of the past with their results, and to look steadfastly with calm, expectant faith and enthusiasm into the future.

Such a time as this was May 18-25, 1882, when the fourth annual meeting of the Executive Association was held in Nashville, Tenn., closing the first and opening the second quadrennium of a work that was rapidly taking its place as one of the potential agencies of the Church in fulfilling its true mission.

The General Conference of the M. E. Church, South, had already assembled in the same city, meeting daily in the Sunday school room of McKendree Church, while the members of the Association discussed plans of work in the auditorium, and were pleased to be encouraged by the brethren who came in from time to time and were interested listeners to the proceedings.

Dr. William Patterson, from Central Mexico, was present, and made a strong appeal for the establishment of woman's missionary work within the bounds of his mission, and explained why he had not used the one thousand dollars appropriated in May, 1881. He was earnestly devoted to that special field, and felt that Mexico should be the first one served, because of its nearness to our own country. Bishop Keener was forcible in his plea for the same land, so steeped in ignorance and superstition.

Rev. Mr. Norwood made clear statements in regard to the work so recently opened on the Mexican border, and Bishop Pierce pleaded for the Seminole Indians, asking for "an appropriation of six hundred dollars for the support of a school already in operation for Indian girls." Later a special pledge was made by the Conference Secretaries for the Seminole Academy. In all of the foreign fields where missions had been opened and in every department at home the work was moving forward. Of Conference Societies there were 31; auxiliaries, 1,112; members, 26,556.

The amount of money received by the Treasurer from May, 1881, to May, 1882, was \$25,109.44, while the disbursements in the same period of time were \$29,794.08, leaving cash in bank, \$13,601.43. The amount brought forward the previous year made this possible, counting also \$500 received from the *Woman's Missionary Advocate*, and \$246 that had been contributed to the Memorial Fund.

The *Woman's Missionary Advocate* had been remarkably successful as a financial venture in this second year of publication, showing receipts, \$3,802.-

03; expenses, \$2,620; and after turning over \$500 to the Treasurer of the Board, according to previous rule, \$681.21 remained as a balance on hand.

Concerning this paper, Mrs. McGavock said in her annual report: "It was said by a leading doctor of divinity: 'The *Woman's Missionary Advocate* wins golden opinions everywhere.'" The sentiment of the Board was expressed as one of "entire satisfaction and approval, and Mrs. F. A. Butler was reelected by acclamation."

Mrs. J. W. Manier was reelected Agent, but declined to serve, and Mrs. Butler was elected and requested to remove from Knoxville to Nashville, Tenn., with office in the Publishing House of the M. E. Church, South.

The publication of leaflets had been considered, but at first was thought inexpedient, though a few had been printed gratuitously. At the second annual meeting an appropriation of fifty dollars was made, and the Publishing Committee, with Mrs. McGavock as chairman, had been intrusted with the work. Ninety thousand pages were printed and distributed in the year following. In 1881 the appropriation was increased to one hundred dollars, and a committee appointed to act with Mrs. Nathan Scarritt as chairman. One hundred and fifty-six thousand pages were published. The same arrangements were continued in 1882, and Mrs. Scarritt was made Editor and Publisher of Leaflets.

A number of missionary candidates had presented their testimonials to the Executive Board *ad interim*, and some of them were accepted. Others withdrew for various reasons, and one—Miss Dona Hamilton,

of Texas—was accepted, but her departure for China was deferred that she might remain two years in school with Mrs. S. C. Trueheart, in Stanford, Ky.

Miss Anna J. Muse, of Atlanta, Ga., was accepted, and embarked for China as soon as possible, as the call for assistance was urgent. Miss Blanche Gilbert, of Virginia, was accepted for Central Mexico, and Mrs. Burford, of Texas, for the Border, to assist her sister, Miss Williams; Miss Mary Newman, already in Brazil, to assist Miss Watts; and Miss Nora Lambuth in Shanghai, to assist her mother, Mrs. J. W. Lambuth, in Clopton School. Mrs. Lambuth and Mrs. A. P. Parker were the married ladies who gave much of their time to special work under the auspices of the Association. The term of Miss Mildred Phillips, in the Woman's Medical College, of Philadelphia, was extended to four years. Reports from the Dean of the college in regard to progress in her studies were in every way satisfactory.

To some of the members it seemed absolutely necessary to change the constitution of the Woman's Missionary Society, and as this could be done only by the General Conference, then in session, the subject was again brought up for final decision. The question had been most earnestly discussed the year before at the St. Louis meeting, but had been postponed, and a committee on revisal appointed, with Mrs. McGavock chairman.

As might be supposed, there were pronounced differences of opinion concerning the best methods of prosecuting such a work. How indeed could this be otherwise? Like the everlasting and unsolvable problem of good and evil—if everything should be

good, all would be on one dead level; nothing lower, nothing higher, therefore no progress in any direction.

The changes that were adopted enlarged the scope of the work both at home and abroad. At the same time, the methods proposed were more definite and more easily applied to the varying conditions of the work.

The name was changed from General Executive Association to the more significant Woman's Board of Missions. Later, the word "Foreign" was inserted.

The object of the society to send the gospel to heathen women now included children, both boys and girls. To the agencies employed for the dissemination of the gospel were added women physicians.

The paragraph in regard to the Executive Board *ad interim* was made clearer and incorporated as a part of Article VI. This subject—duties, privileges, and rights of the committee known as the Board *ad interim*—had been freely winnowed in discussions from time to time, and now in the provision for five managers, two of whom should be residents of Nashville, Tenn., a quorum of five was available for monthly or called meetings.

When officers were elected for the next four years no changes were made except in the election of Miss Maria L. Gibson as Recording Secretary. The five managers elected were Mrs. W. G. E. Cunnyingham, Mrs. L. H. McHenry, Mrs. Adam Hendrix, Miss Melissa Baker, and Mrs. E. C. Dowdell.

The appropriations made at the fourth annual meeting, in May, 1882, were as follows:

China	\$16,843
Brazil	12,500
Mexican Border.....	6,000
Central Mexico.....	1,200
Indian Mission.....	635
Contingent fund for emergencies.....	2,000
For printing and office expenses.....	1,550
Total	<hr/> \$40,730

In rounding up the work of this first quadrennium we find that work by the Woman's Board had been opened in China, Brazil, Mexican Border, and projected in Central Mexico and the Indian Territory. Five missionaries were at work—Miss Lochie Rankin, Miss Dora Rankin, Miss M. H. Watts, Miss Annie Williams, and Miss Rebecca Toland. Five others were accepted to begin work in the fall of 1882—viz., Miss Mary Newman, Miss Anna J. Muse, Miss Blanche Gilbert, Mrs. Sarah Burford, and Miss Nora Lambuth. The wives of two missionaries of the General Board—Mrs. J. W. Lambuth and Mrs. A. P. Parker—were in charge of work under the Woman's Board. One medical missionary—Miss Mildred Phillips—was at the Woman's Medical College in Philadelphia, in the third year of her course, preparing to open a hospital in Soochow.

Five boarding schools were in successful operation: at Shanghai, Nantziang, Soochow, China; at Piracicaba, Brazil; and at Laredo, Texas, the buildings for the two latter not yet completed. There were ten day schools and six Bible women, doing effective work.

The summary of receipts and disbursements for the quadrennium manifests a phenomenal growth of

interest, of zeal, and intelligent enthusiasm. Note the successive bounds from year to year in money received:

Dr.

1878-79	\$ 4,014 27
1879-80	13,775 97
1880-81	19,362 10
1881-82	25,609 44—\$62,761 78

Cr.

1878-79	\$ 1,323 30
1879-80	7,886 34
1880-81	10,156 63
1881-82	29,794 08—\$49,160 35

Leaving a balance.....\$13,601 43

In compiling these figures and noting connectional facts a critical observer might notice that the appropriations in 1881 were \$27,117, and the disbursements were \$29,794.08, and wonder why this was allowed. This discrepancy grew out of the fact that money had been appropriated the year before for certain purposes, but difficulties arose in the attempt to purchase property, and the money was not called for until these difficulties disappeared.

Each of these four years tells a story, and each a message has brought to the Christian women of the Methodist Episcopal Church, South.

QUESTIONS.

1. When and where was the fourth annual meeting of the Board held? 2. What appropriations were made in May, 1882? 3. How many missionaries were at work, and where located? 4. How many boarding schools were in successful

operation and where? 5. How many day schools and Bible women? 6. What was said of the *Woman's Missionary Advocate*? 7. How much was paid into the treasury after the expenses were paid? 8. Who was elected editor and agent? 9. What arrangements were made for other literature? 10. Who was elected Editor of Leaflets? 11. What new missionaries were accepted? 12. What married ladies in China gave assistance in the work? 13. What changes were made by the General Conference in session at this time? 14. In the election of officers what change was made? 15. What amount had been received in the four years, and how much was appropriated?

CHAPTER XIII.

A CO-OPERATIVE AGENCY.

"To the spirit select there is no choice;
He cannot say, 'This will I do or that.'
A hand is stretched to him from out the dark,
Which grasping without question he is led
Where there is work that he must do for God."

THE Woman's Foreign Missionary Society, at the close of the first four years, had reached a point in its history when the members could estimate with gratitude and pride the results of their work; to the future, also, they could look with inspiring faith and hope.

They rejoiced that "God thought of us, as well as heathen women, when he called us to this work."

Some had discovered the prime elemental truth that the mid-point between faith and obedience is the electric flash of God's will illumining and at the same time fulfilling desires, both human and divine, as one.

To the man with the withered hand Christ said: "Stretch forth thine hand." The will of God to heal was simultaneous with the man's act of faith and obedience, "and his hand was restored whole as the other."

Is it possible that heretofore woman's work had been the "withered hand" of the Church? But now, judging from its development—rapid, under the circumstances—it seemed that those who had begun this work might safely count upon the loyal coöperation—at least in spirit—of every woman in the Church.

The pressing necessity for this coöperation was made more urgent by the growing demands in fields already occupied and the pathetic appeals from those not entered.

Strange to say, however, there were many still unimpressed by the importance of keeping the work at home abreast with the swift development of opportunities in heathen lands, for not yet had missions become the dominant note in the Church, and woman's mission to woman was only a part of the great harmonious chord that would thrill the heart of the Church when it should rise to its transcendent privileges.

The value of woman's work as a coöperative agency with that of the General Board in foreign fields became more and more apparent. To the pastors it gave regular congregations, bringing to Sunday school and preaching hundreds of girls and women who had never dared to show their faces in public.

Christian teaching in the schools and the social amenities used by the representatives of the Woman's Board were, however, the most efficient means that could be used for quickening and maintaining influences that resulted in the conversion of pupils and native teachers—that opened homes, increased the membership of the Churches, and extended the knowledge of Christ in the community.

In harmony with these facts and applicable to all mission fields, Dr. Allen said: "The Woman's Foreign Missionary Society, as a coöperative agency with our work in China, is of immense value. In Nantziang, for instance, mission work was begun in 1863—just twenty years ago—and has been kept up from year to

year ever since; but not until after the opening of Miss Rankin's school has there ever appeared any sign of success. Not a half-dozen adult natives were received into the Church. Now [1883], however, with the schools and the new church, a great change is coming over the place."

As superintendent of the mission in China Dr. Allen was fully aware of the possibilities appealing to both Boards, and had a comprehensive idea of organizing them in such a way that each should be complementary to the other—mutually dependent, and yet independent, without conflict of interests, neither overlapping nor interfering, but each dovetailed into the other, compactly organized, and united "in bonds of closest alliance and helpfulness."

In Shanghai, Mrs. J. W. Lambuth continued in charge of Clopton School, with twenty-two pupils. In March, 1883, Mrs. Lambuth wrote: "I have never had more satisfaction with Chinese pupils than the present members of Clopton School afford. They are well-behaved and attentive to their studies and daily duties, and we feel sure that their hearts are being turned toward Christianity." She continued: "The four day schools, with sixty pupils, are doing quite well, and the parents of the children are becoming acquainted with Christianity. . . . I have two paid Bible women and two others not paid who work as they have opportunity. This work is gaining ground, but there must be more direct effort by women for women before a large blessing will be experienced; there must be more workers in direct communication with Chinese women before a great gathering will be realized. . . . It must be done, if these women are led to

Christ; and the sooner it is done the sooner will idolatry and superstition fall. . . . I am glad we have begun to do something for the instruction of women in particular. A place is rented and an excellent native Christian woman is in charge for the present. . . . I want to see our branch of the Church making a great effort—a much greater one than ever before—to save women."

In October, 1882, the Misses Rankin were established in their new home in Nantziang. The old home had been torn away and a new one erected which was better adapted to their work. Now there was no fear of health breaking down from living in an unhealthy dwelling with damp rooms and unsightly walls. They were both delighted with the new Louise Home and the new school building, in which Miss Dora opened a most successful school for boys.

Pleasant College building was also enlarged and improved. Miss Lochie wrote of this, her own special work: "The new term was opened March 1, 1883. The pupils are delighted with their new books, and seem more inclined to study. Various changes have been made in all the departments, and everything is moving on harmoniously. A great step was made in the past year toward order and punctuality on the part of the pupils. . . . Nothing could be more compact or more nicely adjusted than our work in Nantziang. If in the past our efforts have accomplished aught, the returns should be tenfold greater for the coming year. With our enlarged school for girls, new home, new church, and new school building for boys—all within easy distances—the outlook for 1883 is bright and encouraging."

The day schools concentrated in the large building were superintended by Miss Dora Rankin. When reporting to the Secretary in March, 1883, she said: "At the opening, February 27, 1883, thirty-four pupils were present. . . . There are many inquiries about the school, and already its influence is felt. On last Sunday all the pupils were present at the morning service, and in the afternoon one pupil brought his father, who remained through the entire service and paid strict attention. . . . This school promises to be the means of doing much good. In addition to the opportunity to teach Christianity in the schoolroom, I can have access to the homes of the children and open the way for work among the better class of men in Nantziang—in fact, the possible extent of its influence is unlimited.

At the risk of repeating the same facts, and thereby becoming monotonous, the testimony of Dr. Allen to the importance and success of this work is given. He always speaks with vigor and freshness, and said: "In Nantziang you now possess a gem of a mission compound comprising the new Louise Home, Pleasant College enlarged, with a beautiful new church and a large day school building. The labors of the Misses Rankin in the boarding and day schools have been so successful as to open wide access to the families of that town; but meanwhile their own immediate duties are so exacting as to debar them the privilege of engaging in a work which their own labors have made ready to hand."

At another time Dr. Allen said: "Of the Misses Rankin at Nantziang I can speak only in the highest terms. They are your solitary representatives at pres-

ent, and they are doing your cause and work great credit. They are progressive and aggressive, too, carrying their influence upward and downward, among the higher as well as the lower classes, and I tell you the time is coming when, if nothing *contra* happens, these two young ladies will win for themselves a most enviable history in China."

In Soochow the boarding school in charge of Mrs. A. P. Parker had succeeded beyond expectation. The teacher employed was a young lady educated in Clifton School. Dr. Allen, writing to the Secretary, said: "In Soochow your Society has a beautiful location, well improved with residence and school in immediate proximity to the respective premises belonging to the Parent Board, and it now only wants the hospital to be thoroughly furnished as to buildings and ready for occupation by your representatives."

This school was opened in March, 1882, with two pupils; and the next year there were twelve. Mrs. Parker said: "They spend five hours of the day at their books and three with their needles, and are doing well, both in their studies and sewing. . . . The two older girls have been received into the Church, also the cook of the school. I hope they all may prove earnest, bright, and active Christians. . . . I have been very much pleased with the teacher. She has taught the girls faithfully and well."

This completes the sketch of work opened by the Woman's Board in these three important centers—Shanghai, Nantziang, and Soochow—in China.

In Brazil, no less than in China, the success of the work was the greatest embarrassment. The corner stone of the college at Piracicaba was laid February 8,

1883, with imposing ceremonies. Miss Watts at this time was teaching in a rented building. The school had advanced steadily, was partially self-sustaining, and growing in favor with the people. The third term opened with thirty-two pupils. Miss Watts was assisted by Miss Newman, Mlle. Rennotte, an accomplished French lady, and others. From the first this school possessed one firm friend who was influential, "educated, wealthy, independent in his feelings, and anxious for a Protestant school to succeed." This gentleman sent his four daughters, and influenced many others to do likewise. The name of Dr. Manuel de Moraes Barras will not be forgotten. After the Emperor, Dom Pedro, was deposed and exiled, M. Barras was elected the first President of the Republic of Brazil.

In March, 1883, the superintendent of the mission, Rev. Mr. Koger, wrote to the Secretary of the Woman's Board as follows: "In an indirect way, the college in this place has been an inestimable benefit to our cause, and its present outlook is exceedingly hopeful, in spite of the untiring and repeated efforts that have been made against it. Its growth has been slow, but sure. All things considered, we could not have reasonably hoped for greater progress than has been made. Hence we thank God and take courage."

Miss Watts wrote hopefully, stating candidly that for three months when she began she had only one pupil; now she had great reason to rejoice not only in the number of pupils, but in the high standing of the school in the community.

The reports from the Mexican Border Mission were full of encouragement. Miss Annie Williams and Mrs.

Burford were conducting a successful school in Laredo, Tex. The main building for the seminary was completed in October, 1882, and the school opened with seven boarders and eleven day pupils. In the same town Miss Rebecca Toland was teaching a day school with pupils varying in number from twenty to sixty. It was said: "Her fine management made it self-supporting and an agency for good." A few months after these reports were received, Miss Williams and Rev. Mr. Corbin, pastor of the Church in Laredo, were married, and as Mrs. Burford's health failed, Miss Toland was left the only missionary in Laredo.

In the meantime Dr. William Patterson and the Corresponding Secretary, Mrs. D. H. McGavock, were making arrangements to open work in Central Mexico. Miss Blanche Gilbert, of Winchester, Va., was appointed, and reached the City of Mexico in December, 1882. She began at once the study of the Spanish language.

The boarding school at Sa-sak-wa, Ind. T., belonged to the General Board, but more than \$600 had been collected in the past year and given to Bishop Pierce to assist this school. Mrs. S. J. Bryan was the faithful teacher employed.

In the work at home there were some unlooked-for changes. The most important was the resignation, September 8, 1882, of the Treasurer, Mrs. James Whitworth. Universal regret was expressed; but the members of the Executive Board *ad interim* felt that if anything could compensate for the loss of Mrs. Whitworth's services it was in finding a successor in every way well qualified for the position. Mrs. R. W. Brown (now known as Mrs. H. N. McTyeire) was elected.

Another item of special interest was a bequest made by Mrs. P. M. Murray, of the Holston Conference Society in North Carolina. She died leaving the "residue of her estate," after certain legacies were paid, to the Woman's Foreign Missionary Society.

The fifth annual meeting of the Board was held in Lynchburg, Va. Three new missionaries were accepted. Miss Mattie B. Jones, of Norcross, Ga., was appointed colleague for Miss Gilbert in Mexico. Miss Nannie E. Holding, of Kentucky, was appointed to Laredo, Tex. Miss Wolfe, of Alabama, was recommended for China, and was ready to embark, when news of war in that country changed the decision, and she was sent to the Indian Territory.

The appropriations made in May, 1883, were as follows:

To China.....	\$11,168
Mexican Border.....	6,250
Central Mexico.....	8,150
Brazil	4,750
Seminole Academy.....	1,200
For printing, office expenses, contingent fund..	3,350

Total.....\$34,868

The contribution of \$1,200 was raised by special pledges, as last year, from members of the Board for Seminole Academy at Sa-sak-wa, Ind. T. This school belonged to the General Board, and was taught by Mrs. S. J. Bryan and Miss Marcia Marvin.

The amount of money received by the Treasurer from March 1, 1882, to March 1, 1883, from societies and other sources was shown in her report as follows:

Amount forward from last year.....	\$13,601 43
Amount received in fiscal year.....	29,111 31
Amount received from Mrs. F. A. Butler, Agent <i>Woman's Missionary Advocate</i>	536 00
Total.....	<hr/> \$43,248 74

The total receipts from the Memorial Fund in the care of Miss Melissa Baker up to this time amounted to \$1,701.39. As this had been set apart for some purpose not yet defined, it was to remain untouched.

At this fifth annual meeting a resolution was adopted that the funds of the *Woman's Missionary Advocate* should not be diverted to other use, unless specially directed by this Board; also that an agent for the paper be appointed in each auxiliary society.

Mrs. F. A. Butler was confirmed as Editor and Agent of the *Woman's Missionary Advocate* for the ensuing year by a rising vote. Her report for the preceding year was as follows:

DR.

Amount received from former Agent, Mrs. J. W. Manier.....	\$ 729 21
Receipts from May 15, 1882, to May 15, 1883	3,648 09—\$4,377 30

CR.

Amount expended.....	\$3,409 28
Amount paid Mrs. Whitworth, Treasurer of Board.....	536 00—\$3,945 28
Balance on hand.....	<hr/> \$ 432 02

"The editorial and business management of the paper was heartily indorsed."

It may be observed that what seem to have been several important points have been overlooked in this

history of the work done during the last two or three years; but, notwithstanding the fact that these subjects were frequently and earnestly discussed, and appeared in every way so desirable that great enthusiasm was manifested, they proved to be inexpedient, and caution prevailed. What was called the Centenary Fund for an Orphanage in Rio de Janeiro was the most conspicuous for enthusiasm awakened and the amount of money collected. Every effort in this direction was thwarted until something better was presented.

QUESTIONS.

1. What was thought of this Society as a coöperative agency? 2. What was Dr. Allen's opinion? 3. What did Mrs. Lambuth write of Clopton School in 1883? 4. What is said of the enlargement of the work in Nantziang? 5. When was the school opened in Soochow? 6. When was the corner stone of Piracicaba College laid? 7. By whom was the school conducted? 8. Who was the first and most effective friend of this school? 9. To what high place was he afterwards elected? 10. What is said of the work in the Mexican Border? 11. When was the building for Laredo Seminary completed? 12. What was Miss Rebecca Toland doing at that time? 13. What new missionaries were accepted? 14. What officers resigned and who were elected? 15. What school was opened in the Indian Territory? 16. By whom was the second bequest to this Board made? 17. Where was the fifth annual meeting held, and what other missionaries were appointed? 18. What resolution was adopted by the Board in regard to the funds of the *Woman's Missionary Advocate*? 19. What amount was paid to the Board by the *Woman's Missionary Advocate*?

CHAPTER XIV.

THE CENTENARY OF METHODISM.

"Life is more than breath and the quick round of blood;
It is a great spirit and a busy heart."

It is not too much to say that the work of foreign missions is a concentration of all the interests that belong to humanity. In a real as well as in a figurative sense it forms

"The great world's altar stairs,
That slope through darkness up to God."

In our own little portion of this grand work of the world which demands life that is "more than breath," even "a great spirit and a busy heart," we find that in the beginning of another year many perplexities had been untangled, and things were moving on in the most favorable manner for the best development of the work in all the different fields. Through the year 1883, and to June, 1884, the progress had been marked.

The keynote of the Secretary's report for June, 1884, was clear and strong. She said: "Every token is encouraging. We have done well; we must do better. Our needs are more prayer, more consecration, stronger effort, and larger gifts. . . . While there has been growth in every department, there is still a wide margin for more active effort, and never until there is an auxiliary to the Woman's Foreign Missionary Society in every charge, and every woman in some way as-

sociated therewith, will our Society attain its glorious promise."

The receipts of the Treasurer during the year seemed to corroborate the opinion and almost the hopes of the Secretary. They had leaped in one year from \$29,647.31 to \$38,873.52—a gain of more than \$9,000, which could not all be attributed to the 1,061 new adult members and the 2,398 young people and children who had within the year joined the Society, but proved beyond a doubt that the old auxiliaries were lengthening their cords and strengthening their stakes. Total number of societies, 1,528; total number of members, 37,482.

The one hundredth anniversary of American Methodism was at hand, a fact of such large significance it could not be ignored by a society of Christian women who felt that the interest of the whole Church was inseparable from the personal interest of each individual, and that a united effort of the Society to commemorate the occasion was no more than their love and loyalty demanded.

In anticipation of this anniversary the General Board of Missions projected plans in 1883 for raising a large sum of money for building churches and for educational purposes commemorative of the organization of Methodism in America. This was in accordance with the action of the General Conference (1882), appointing a centenary committee to designate the objects and plan for the observance of this anniversary in a manner that would be creditable to Methodism.

One of the objects selected by this committee was

a college for girls of high-class families in the city of Rio de Janeiro, Brazil, which was proposed as suitable to be adopted by the Woman's Foreign Missionary Society, with the further recommendation in May, 1883, that \$50,000 be collected for this purpose.

This seemed to the leaders of the Woman's Society an almost overwhelming enterprise. They were, however, assured of the "heartly coöperation" of the General Board, but no action was taken until in November, 1883, when the Board *ad interim* at a called meeting resolved that a school for girls with ample buildings and all the equipments necessary at a cost of \$50,000 should be "recommended to the Woman's Foreign Missionary Society and to the women and children of Southern Methodism as the object of their centennial offerings."

At the ensuing annual meeting of the Woman's Board a committee on the centenary fund was appointed, of which Mrs. Nathan Scarritt was chairman. The action of the Board *ad interim* was accepted with approval. The whole subject was carefully reviewed, and of the three plans presented, one was selected as most practicable, and methods were suggested for raising the amount necessary.

During the year great enthusiasm prevailed throughout the Woman's Foreign Missionary Society, but the help that was hoped for and expected from the other women and children of the Church did not come. Not more than one-third of the whole amount was received—\$16,229.73. This was really a fine work for the Society to accomplish in addition to \$36,422.39 collected in the way of dues, thank offerings, etc. These

facts were communicated to the General Board by the Secretary, with the reminder that "hearty coöperation" had been promised by that Board, and this "was understood by the women to mean that the Board of Missions would supplement the amount collected by the Society to the sum required to found the college—viz., \$50,000. Is the Board ready to make good this promise?"

The reply to this communication shattered every hope of financial aid that had been entertained. The next thought was to turn this fund into the regular channels; but second thoughts prevailed, and the subject was left open for contributions to be received in the following year. In June, 1885, the sum of \$10,000 was appropriated by the Woman's Board toward securing property for Rio College. This was provisional. In the year 1885 \$1,068 was collected for this purpose, showing that still some interest was felt in the school. When the General Conference met in Richmond, Va., May, 1886, a memorial was sent to that honorable body by the Secretary, Mrs. McGavock, calling attention to Rio College, saying: "It has been two years and a half since that work was projected by the Woman's Board, based in good faith on the understanding that the Board of Missions would supplement the sum raised by the Woman's Foreign Missionary Society to the amount necessary to establish the college. At the last annual meeting there was much dissatisfaction expressed, and the feeling of many was to abandon the enterprise and use the money for the pressing needs of the work. The motion was over-

ruled for the time, with the hope that by another year some conclusive understanding would be reached. The amount now in the treasury for Rio College is \$17,295.46. The women are not willing to hold this money longer for the specified object, and respectfully ask that the purpose of the Board of Missions with reference to this college be communicated to the Woman's Board at the earliest convenient date."

In reply to this part of the memorial, the Board advised that no action be taken by the Woman's Board in disposing of the funds contributed for the college at Rio "until Bishop Granbery's return from Brazil, and until there is further correspondence with this Board."

Bishop Granbery's report concerning the site selected for the college was in every way favorable, and \$2,000 was forwarded for opening the school; the second payment of \$8,000 followed and Miss Mary Bruce and Miss Mattie Jones made a beginning. In 1887 a beautiful property was purchased on the "street of the orange trees"—a fine locality on a spur of the mountain overlooking the bay. "The altitude, salubrious air, and distance from the crowded part of the city make it almost a sanitarium when yellow fever is prevailing. No case has ever occurred there." The property was bought for \$18,000, but there were other expenses and many repairs, which it was estimated would bring the cost up to \$22,000. Possession of the house was obtained July 22, 1887, and a small beginning was made.

The time came at last when Miss Bruce, after every hindrance that the Jesuits could devise, opened a school with fourteen pupils, eleven of whom were boarders,

and Miss Jones had a fine kindergarten class, which seemed to excite no opposition. This occurred in February, 1888.

Let the name of Julietta be remembered. She was the first pupil who entered the Rio College, and in the words of Miss Bruce, "the first one to accept the truth as it is in Jesus, and the first to be called to make one of his jewels, for she died on Saturday, October 27, being twelve years old." As another item of great interest, Miss Bruce says: "I am happy to add a line to-day to tell you that in the midst of the extreme heat and discomfort attendant, we have received a refreshing little breeze in the guise of \$227 from the Woman's Missionary Society of Rio de Janeiro, to be used part in tuition for worthy children and a part in furnishing the parlor."

The school moved on in the most prosperous manner until February, 1889 (summer in Brazil), when, to the surprise of every one, yellow fever became epidemic in the city, and finally seized upon the inmates of the beautiful Rio College. Every child was sent home, and the missionaries—Miss Jones, Miss Granbery, and Miss Marvin—were all seized with the dread disease. As soon as possible they escaped to Petropolis, and were "trying to get back strength and courage to try again."

This was the last definite information obtained from the "centenary movement"—the college for girls in Rio—until the property was sold in exchange for the fine building now used as Petropolis College, which

seemed prosperous under the management of Miss Watts.

QUESTIONS.

1. What is meant by the Centenary of Methodism? 2. How may foreign missionaries be defined? 3. What was the keynote of the Secretary's report in June, 1884? 4. What fact encouraged the hopes of the Secretary? 5. How much had been gained this year? 6. What was selected by the Board as the object of this fund? 7. Mention the amount collected. 8. When was Rio College opened? 9. Who were the missionaries in charge? 10. Mention the name and an interesting fact concerning the first pupil. 11. What occurred in February, 1889, that was disastrous to the school? 12. What exchange was made?

CHAPTER XV.

THE SEQUENCE OF EVENTS.

"If there be good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought,
I know, through thee, the blame is mine."

It is rarely possible to "see the end from the beginning," even by the eye of faith.

Like the vicissitudes that come unsought and unexpected into the life of every person, such changes may be traced in the work of every missionary society or Church, and according to the wise or unwise use of them the measure of success is determined.

These changes may cut off desired results altogether; they may suddenly flash out into something unlooked-for and brilliant, or they may retard for a while, turn the current in a new direction, and, with means not at first apparent, secure the same or nobler ends.

In evidence of this last condition our Centenary Monument seems to be an example since merged into the college at Petropolis, though not yet fully demonstrated by time. Others might be given illustrating each of these conditions were they more distant in time, divested of personal interest and denuded of the drapery of enthusiasm and of special environments that have not yet quite worn away.

In this centennial year of American Methodism, 1884, a number of disquieting circumstances seemed

to challenge the prosperity of the Woman's Foreign Missionary Society, besides the disappointment in securing the full amount for that fund. Chief among these was the long-continued illness of the Corresponding Secretary, Mrs. McGavock. Her health, always frail, had assumed a more serious form of suffering in the late summer of 1883, and yet not the smallest detail of the work in her hands suffered detriment from delay or neglect. In November of the same year she informed the Board officially of her condition, and concluded by saying: "Miss Mary Helm has been generously assisting me in the past few months, and with her efficient aid in the future I think I shall be able to attend to the duties of the office; so I have appointed her my assistant, and will notify my colleagues of this fact through the *Woman's Missionary Advocate* and our Church papers."

"This action," says the minutes of the Board *ad interim*, "was heartily indorsed by the twelve members of the Board then present. All were thankful that a portion of this heavy burden was lifted from the faithful but weary hands."

About the same time Mrs. J. W. Lambuth's resignation as Principal of Clopton School was tendered the Board, and was to take effect in June, 1884. When this fact was made known to the Board *ad interim*, the following is the action recorded: "The unconditional resignation of Mrs. J. W. Lambuth left the Board no choice but to accept. The following, offered by Mrs. McGavock, was unanimously adopted: 'In presenting to the Board the resignation of our dear sister, Mrs. J. W. Lambuth, we are led to look back at the history of the China Mission, as connected with

the Methodist Episcopal Church, South, for a period of nearly thirty years. Standing nobly beside her husband, holding up his hands in the slow and trying process of pioneer work in a foreign mission field, with a devotion as self-sacrificing as it was heroic, creating a new department—woman's work for woman—by her zeal and individual efforts; toiling alone, unaided financially save by the gifts of a few in the home land, until the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, at which time she became one of its helpers, and since that date has devoted her time and energies to its work in Shanghai. Her well-appointed boarding school has furnished Christian wives and mothers for Chinese homes, and teachers and matrons for our mission schools. The highest panegyric bestowed on woman—the blessed Saviour's encomium, "She hath done what she could"—can well be applied to our devoted sister. In Mrs. Lambuth's retirement from the work we lose one of our most valued helpers, and are deeply conscious that her place cannot be easily filled.' "

Looking forward to this and other pressing necessities of the work in China, Dr. Allen was emphatic in his call for more laborers. In March, 1884, he said: "I have called for five men and nine women. The call may startle you, but if the Church means to do anything, we must have them. We must wake up!"

In presenting this call to the women of the Church, the Corresponding Secretary said: "Nine new missionaries are called for—'our choicest Southern women who can't be spared at home'—not to open new work, but to fill vacancies, follow up what has been success-

fully accomplished by a faithful few, and keep abreast with the march of progress."

In response to these repeated and urgent calls the names of Miss Laura A. Haygood, of Atlanta, Ga., and Miss Jennie M. Atkinson, of Rock Mills, Ala., were presented as candidates for missionary work in China, and accepted with much enthusiasm. Miss Dona Hamilton, of Paris, Tex., had completed her two years' course of study with Mrs. S. C. Trueheart, and she was also accepted for China. Miss Mildred Philips had completed her three years' course of medicine in the Woman's Medical College of Philadelphia, also one year of training in hospital practice, and was graduated with honor to herself and the Board. She was gladly appointed as the first medical missionary of the Woman's Board to take charge of the hospital and dispensary already projected and to be established in Soochow in connection with the medical work of the General Board under Dr. Walter Lambuth.

Miss Mary Bruce, of Plattsburg, Mo., was another candidate in response to the urgent call of the Secretary for nine women, and she was appointed to assist Miss Watts in the college at Piracicaba, Brazil.

When the sixth annual meeting of the Board was held, June 5-9, in Kansas City, Mo., in addition to these prospective missionaries Miss Jennie Wolfe, who was debarred from going to China by the Franco-Chinese war, was appointed to work in the Seminole Academy, Indian Territory.

At the same meeting Miss Lou Philips, sister of Dr. Mildred Philips, offered herself for China, was accepted, and all were appointed by Bishop H. N. McTyeire, who wrote to the Secretary, saying: "I cannot

omit using this occasion to congratulate the women of the Church on the work that the Master is doing by them for the extension of his kingdom. The laborers heretofore sent out by their associated effort have been well prepared and wisely selected, and we rejoice and are thankful to be able to add these to their company."

This commendation from such a pen was appreciated.

Rev. J. J. Ransom, returned missionary from Brazil, and Rev. T. F. Brewer, from the Indian Mission Conference, were present and strongly advocated the mission fields they represented; also Miss Marcia Marvin, who had been teaching in the Seminole Academy, aided the discussion in favor of work among the Indians.

On the day of the first business session, when the roll was called, the voices of the Corresponding Secretary and Treasurer were not heard. Their absence had already been felt. Mrs. McGavock was detained by her own illness; and the Treasurer, by the death of her husband, Mr. R. Weakley Brown.

Mrs. Witten McDonald had resigned as Editor and Publisher of Leaflets, and Miss Melissa Baker had been appointed to that office, showing by her report that 88,000 leaflets had been issued, at a cost of \$108.50. She could not longer retain the office, and Miss M. L. Gibson was elected. Miss Baker, Treasurer of the Memorial Fund, reported that \$556.34 had been given to that fund, and the amount previously reported, with interest, was \$1,751.79, making a total of \$2,308.13. The appropriations for 1884-85 were: to Shanghai District, in China, \$2,645; Nantziang District, \$4,915; Soochow, \$2,925. Total, \$10,485. This included the salary of Miss Anna Muse, who was teaching in the

Anglo-Chinese College in Shanghai; Misses Lochie) and Dora Rankin, in Nantziang; three boarding schools, seventeen day schools, four Bible women, rents, taxes, repairs, printing, purchasing of a lot and building, addition to school in Soochow, etc., while \$10,955 was added to the China appropriation for the five new missionaries, and \$3,500 as a beginning for the Woman's Hospital in Soochow.

For Mexico \$14,600 was appropriated, \$10,500 of which was for building and furnishing Laredo Seminary, where Miss Rebecca Toland and Miss N. E. Holding were in charge.

Mrs. S. S. Park, of Galveston, Tex., was requested by the Board to visit Laredo, and aid Miss Holding in superintending the work, which she did to the entire satisfaction of the Board.

Miss Blanche Gilbert and Miss Mattie Jones had been in Mexico City preparing to open work there, but Dr. William Patterson finally decided to purchase property in San Luis Potosi, for which money had been appropriated, and in June, 1884, \$6,400 was given.

The young ladies began the work with the greatest enthusiasm, but the year was one of peculiar trial, and the boarding school was not opened until in January, 1885.

A conditional appropriation of twelve hundred dollars was made to the Seminole Academy. For printing annual reports, leaflets, etc., and office expenses \$3,500 was set aside, making a total appropriation of \$54,240. The value of real estate owned at this time by the Woman's Board was \$73,100. The amount received during the fiscal year 1883-84 was \$38,873.52; amount brought forward from preceding year, \$15,-

140.03. Total, \$54,013.55. We notice that the appropriations exceed the receipts of the previous year only a little more than two hundred dollars.

When the Secretary presented her annual report in June, 1885, she said, "The growth of the work has been uniform, the progress steady;" and yet there was in conclusion a sad recurrence of one thought that seemed always present to her mind when in earnest appeal she asked: "Does every woman claiming her part in the redemption feel that she is a debtor to a Christless world? Does she measure her responsibilities by her opportunities? Does she realize her own personality in praying, giving, sending, and, it may be, in going to spread the gospel in obedience to the divine behest?—that she, and not another in her stead, is the debtor?" These thoughts were evolved not from discouragements, but from remarkable success. More money had been received the preceding year than ever before, and the number of missionaries accepted and sent to the field had caused a thrill of joy to vibrate throughout the Church; four hundred and fifteen new auxiliaries had been organized with 5,478 new members and 242 new life members. The five missionaries to China represented an extension of work in broadening and deepening the foundations that had been looked forward to with great desire, even from the beginning—the erection and opening of a woman's hospital in Soochow and a school of high grade for the daughters of wealthy Chinese. Why multiply charity schools for beggars, when the souls of the rich and more intelligent might be brought to the light, thus multiplying indefinitely the power of the gospel through their efforts and influence?

Dr. Allen, superintendent of the mission, had long desired to place the work of the Woman's Board upon this higher plane, and as soon as the required reinforcements were on the ground to take charge of such a work plans were made to push it forward to such a consummation. Miss Haygood, after her arrival in China, entered fully into this design, and through the Secretary she presented to the Board a plan that was adopted without hesitation. Certificates were issued, each representing one share (ten dollars), and all persons who bought one or more shares became stockholders in the new enterprise. Twenty-five thousand dollars was the amount necessary to be secured. This certificate was engraved with a likeness of our first missionary to China—Miss Lochie Rankin—and signed by Mrs. Juliana Hayes, President, and Mrs. D. H. McGavock, Corresponding Secretary, of the Board. The following resolution, which was adopted unanimously by the Board, gives some idea of the enthusiasm which responded so readily to Miss Haygood's proposition:

Resolved, That we as a Board fully indorse Miss Laura Haygood's plan for a girls' high school and home and training school for missionaries at Shanghai, and authorize her to place it before the Church at large in a circular letter, as proposed by her, and that we urge the Conference Societies to exert every effort to raise the amount necessary to carry out her plan, always bearing in mind that this must not interfere with regular dues.

MRS. J. B. COBB,

MRS. MORGAN CALLAWAY,

MRS. S. S. PARK.

The minutes state that a proposition to open the subscription list at once resulted in pledges by which

820 shares were taken, and that "much enthusiasm prevailed."

The arrival of Miss Bruce in Brazil and of Miss Wolfe in the Indian Mission gave a fresh impetus to the work in both fields. In Laredo the new building had been completed, and in the school the greatest embarrassments were its limitations, constant increase of opportunity demanding continual increase of money and missionaries. In the Central Mexico Mission complications had arisen; perplexities that had long been brooding culminated in such calamity that no satisfactory arrangements could be made for the continuance of woman's work in that field, one that had long been on the heart and mind of the Board. Property had been purchased in San Luis Potosi, for which \$10,000 had been paid; and Misses Gilbert and Jones had opened what promised to be a flourishing school. In a few months misunderstandings arose, and the young ladies were recalled until these could be adjusted. The Woman's Board attached no intentional blame to them, and the bishop in charge offered to appoint them to some other field. Later, the property was sold to the General Board. Miss Gilbert was sent to Laredo to assist Miss Holding, and Miss Jones to Brazil to open kindergarten work in the college at Piracicaba, then in charge of Miss Watts. These questions were all fully discussed when the seventh annual meeting of the Woman's Board of Foreign Missions was held, in Knoxville, Tenn., opening June 4, 1885.

Miss Lochie Rankin, from China, and Miss Blanche Gilbert, from the Central Mexico Mission, were greeted

with great pleasure; also Rev. C. F. Reid and wife, missionaries of the General Board from China—all of whom at times during the session contributed to the pleasure and instruction of the audiences.

Miss M. Gibson had given entire satisfaction as Editor of Leaflets, but resigned, and Mrs. W. G. E. Cunningham was elected by acclamation.

The appropriations made at this meeting were as follows: To China, \$22,780 (this included \$6,000 for the woman's hospital to be built in Soochow); Mexican Border, \$6,250; Brazil, \$16,000 (this included \$10,000 for the contemplated Rio College); Indian Territory, \$1,800 (for the Seminole Academy at Sa-sak-wa); contingent—that is, a fund for emergencies—printing and office expenses, \$3,500; also \$997 for expenses of returned missionaries from Mexico. The total amount appropriated was \$51,327. The amount received during the year was \$52,652.12.

Some persons may wonder why the appropriations were less than the amount received in the current year, and also why a balance of nearly \$17,000 was left in the treasury when there had been such frequent and such urgent calls for help in all the mission fields where the Woman's Board was in operation. There were several causes, but the chief was that missionaries could not be obtained in sufficient numbers to carry on any more work than had been already projected. In June, 1885, only one candidate was presented, and her papers were incomplete. Also, owing to the unusual disturbances in Central Mexico, no appropriation was made for that station.

Miss Baker, Treasurer of the Memorial Fund, re-

ported an increase of \$384.70, making a total of \$2,692.83, which also was awaiting disposal.

QUESTIONS.

1. What fact was distressing to the Board in 1883? 2. Who had been assisting the Corresponding Secretary? 3. Was this action indorsed? 4. What occurred in June, 1884? 5. What startling call was made by Dr. Y. J. Allen in 1884? 6. Who responded? 7. Who was the first medical missionary? 8. Where was the sixth annual meeting of the Board held? 9. Who was elected Editor of Leaflets? 10. Who was Treasurer of the Memorial Fund? 11. What was the total amount received? 12. Mention other interesting facts made known in figures. 13. What plan did Dr. Allen suggest for new work in China? 14. What plan did Miss Haygood propose in 1885? 15. What was the result? 16. What discouraging things took place in the Central Mexico Mission? 17. What returned missionaries gave special pleasure at the annual meeting in Knoxville, Tenn.? 18. Why was no appropriation made to Central Mexico?

CHAPTER XVI.

A BEREAVEMENT.

"Hope was glad in the beginning, and fear was sad midway ;
But sweet fruition cometh in the end, a harvest safe and sure."

AT the close of the second quadrennium the work of the Woman's Board of Foreign Missions was, in the words of another, "able to take its own part as truth should—sufficient, self-sustaining." The aggregate collections from the beginning were \$235,523.49, to which the Memorial Fund added \$3,046.39, and the receipts in the eighth year were a dozen fold more than in the first.

The prosperity and efficiency of the Woman's Missionary Society were not measured, however, by the amount of money collected, though the extension of work in the various missions was entirely dependent on this contingency. The number of new societies organized and the number of new members enrolled were significant of advance in the life and power of genuine faith in Christ and his Word.

Ignorance is always inimical to missions ; in fact, to every good thing ; and in proportion to the growth of intelligence, convictions concerning the necessity for Christian missions become stronger and clearer. Among the women a mental and spiritual vigor was awakened at this time, and such a zealous, enterprising activity in Church work that every one who observed the movement was astonished.

That this condition of the whole work was satisfactory was proven by the action of the General Conference assembled in Richmond, Va., May, 1886, the report of the Committee on Missions closing with these words:

The Woman's Missionary Society, organized eight years ago, has done well—unexpectedly well—in its collections, marvelously well in its administration, magnanimously well in its relation to, and coöperation with, the Parent Board, gloriously well in its achievements in the fields of its operations; wherefore be it

Resolved, That the success of the Woman's Missionary Society has demonstrated the wisdom of that movement, and is cause for devout gratitude. . . . It is every way desirable that our godly women be encouraged to a continuance of their zeal, and that to this end our preachers and people everywhere should coöperate with them as their other duties will allow.

Your committee, in conclusion, would not fail to allude with gratitude and commendation to the expansion and development of juvenile missionary enterprises and organizations among us.

W. H. POTTER, *Chairman*.

This indorsement was encouraging to the members of the Board, when assembled in Augusta, Ga., to hold the eighth annual meeting, which opened in St. John's Church, June 10, 1886. This meeting was memorable and made doubly interesting by the presence of Miss Dora Rankin from China and Miss Watts from Brazil. Both gave valuable information concerning the work in their respective fields; but in less than six months an intense interest and sympathy was centered on Miss Dora Rankin. She remained only four months in the States, then hastened back to her sister's help. She seemed to be in the most vigorous health, strong and handsome in appearance; but when she had scarcely

reached the foreign shore of her adopted home an insidious disease had already begun its fearful ravages, and only a few weeks passed when she was released from her sufferings, leaving the whole mission stunned and the Church at home thrilled with a keen sense of bereavement. She died December 10, 1886, after seven years of unremitting service. The last words she uttered were: "God is so good to me!"

It may be remembered that the Woman's Board had purchased a fine property in San Luis Potosi, and two missionaries had been sent to occupy; also that after a time they had been recalled and sent to other fields. Arrangements were now made to sell this property to our General Board for \$8,000, taking in exchange a lot of ground in Piracicaba, Brazil, and the property at Muskogee, Ind. T., known as Harrell Institute. Rev. T. F. Brewer was retained as superintendent.

Miss Emma Kerr, of Brownsville, Tenn., was the only missionary candidate who applied, and she was accepted for China, with a view to becoming the assistant of Dr. Mildred Philips in the hospital at Soochow.

The receipts by the Treasurer for the year ending in April, 1886, were \$51,588.76. The amount brought forward from the preceding year was \$15,859.28; but a part of this was due to the Centenary Fund and a part to Miss Haygood's home and school, neither of which could be used for other purposes. The appropriation made in June, 1886, was \$69,770.

Early in the year Dr. Allen had written to the Secretary, saying: "May I not call it a providence that has thrown into our hands, even into our possession, a magnificent lot for the location of the missionary home

and high school? You wrote me to keep a good lookout for such a lot and location. This I did. It is indeed the very place my heart had long been set on for our purpose."

Miss Haygood and Miss Muse were both delighted with the selection, and the former made an earnest appeal for more helpers, that they might be on the field and prepared to take charge of this new work when the buildings should be erected.

This necessity was intensified manifold when Miss Dora Rankin died, just before the year closed. It was said that Miss Dora Rankin's death "seemed to be the shock needed to rouse a sleeping Church to action. In a few weeks several young women made application for work in foreign fields."

The Board *ad interim*, in view of the pressing necessity for more workers, accepted these candidates in February, 1887: Mrs. J. P. Campbell, Los Angeles, Cal.; Miss Kate Roberts, Nashville, Tenn.; Miss Bettie Hughes, Meridian, Miss.; Miss Addie Gordon, Columbus, Miss. These were all appointed to China. At the ninth annual meeting of the Woman's Board, held in Catlettsburg, Ky., three months later, their appointment was confirmed. Others, also, were accepted. Miss Lula Lipscomb, of the North Mississippi Conference Society, and Miss Ada Reagan, of the Tennessee Conference Society, were both appointed to China. At the same time Miss Leila Roberts, of the North Texas Conference Society, who had been employed by the General Board in Saltillo, Mexico, placed herself and school at the disposal of the Woman's Board, and was accepted.

Miss Marcia Marvin, of the St. Louis Conference

Society, who had offered to teach the Indians some years before, and had done most acceptable work, was now accepted to go to Brazil as matron in the college at Piracicaba.

Thus it was literally true that the loss of one heroic soul from the mission in China had resulted in eight accessions to the force of the Woman's Board.

Miss N. E. Holding was present at the meeting in Catlettsburg, and aroused an unusual interest in the work she was conducting in Laredo. She was granted the privilege of securing a special fund from the Church, and later Faith Hall was the result.

The receipts announced by the Treasurer in June, 1887, were \$50,092.68, and \$66,487 was the amount appropriated.

In June, 1888, at the tenth annual meeting of the Woman's Board, held in Nashville, Tenn., the Corresponding Secretary said: "We mark the tenth year of the Society with a white stone, on which is inscribed: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

Three hundred and ninety-nine new auxiliaries had been added to the two thousand of the year previous, and nearly ten thousand new members were added.

Two capable missionary candidates were accepted: Miss A. V. Wilson, of the Baltimore Conference Society, and Miss Ella Granbery, daughter of Bishop J. C. Granbery. The former had been teaching for one year in Harrell Institute, and was appointed to the same; the latter had given her services for one year in Brazil, and was appointed to work in that field.

The members of the Board were delighted to greet Dr. Young J. Allen at this meeting in Nashville, Tenn.;

also Miss Toland, from Mexico, and others—all of whom gave pleasure and inspiration for the work of another year.

Receipts for the year closing May, 1888, were \$69,729.65. The appropriations for the coming year were \$54,937.

Value of property in China.....	\$ 57,200
Value of property in Mexican Border.....	35,000
Value of property in Brazil.....	45,800
Value of property in Indian Territory.....	15,500

Total.....	<u>\$153,500</u>
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The M. E. Church, South, has been honored to count among its members, its ministers, editors, and bishops such a man as Bishop H. N. McTyeire. It is a pleasure, therefore, to show the estimate he placed upon the work that had been accomplished by the Woman's Foreign Missionary Society. He wrote to the Corresponding Secretary in May, 1888, as follows:

Dear Mrs. McGavock: Let me congratulate you and your coworkers, and the whole Church, on the results of the first decade of the Woman's Board of Missions.

You have shown practical wisdom in the location of the fields to be occupied and in the selection of laborers. You have shown enterprise in raising funds and economy in spending them. You have shown excellent administrative ability in the management of affairs at home and abroad.

Your periodical and leaflet literature has done more than to represent and promote the missionary interest of your Board: it has informed and quickened the whole Church on the subject of missions. While your efforts at gathering funds have not lessened the income of the Parent Board, you have largely increased the general outfit and mission plant. The good cause has been gainer, and not the loser, at every point, by what your Board has done.

The gain in money has been more than a quarter of a mil-

lion expended. The gain in church and school and hospital buildings may be valued at \$150,000. The gain in laborers has been the introduction into the mission fields of pagan and non-Protestant lands of some of the best laborers that ever were sent forth to claim the ends of the earth as the rightful heritage of our Lord Jesus Christ.

All this in ten years! It is evident that the Head of the Church accepts your offering. Be thankful and take courage. Do what more you can. There is need for us all and plenty of room.

Surely it was providential that your Board was correlated with the Parent Board in 1878. Now that the crisis of organizing and correlation is passed, now that ten years' experience is added to lifetime love for souls and zeal for God, may we not expect to see greater things? I believe we shall see them.

Your brother and fellow-laborer in the kingdom of Christ,
H. N. McTYEIRE.

QUESTIONS.

1. State the condition of the Society at the close of the second quadrennium. 2. What were the aggregate collections? 3. What did the Committee on Missions of the General Conference in 1886 say of this work? 4. What missionaries were present at the eighth annual meeting in Augusta, Ga.? 5. How long did Miss Dora Rankin remain in the United States? 6. What news was received immediately after her return to China? 7. What effect did her death have on the Church? 8. Where may a sketch of her life be found? 9. What exchange of property was made with the General Board? 10. Who was an accepted missionary this year? 11. Give the names of those accepted for China in February, 1887. 12. Who were accepted at the following meeting? 13. How many new auxiliaries were reported in June, 1888? how many new members? 14. What candidates were accepted? 15. Read Bishop McTyre's letter to Mrs. McGavock.

CHAPTER XVII.

ADVANCE.

"Our times are in His hand,
Who saith, 'A whole I planned.'"

THE spirit that is engendered in the first ten years of any coöperative work usually becomes an abiding power that gives tone, color, and inspiration to every detail of the largest plans. Counteractive forces may be brought in now and then, but they remain experimental and tentative until relinquished or molded into one with itself by the controlling power.

In a comprehensive survey of the work of this Board it is not difficult to trace the principles that had been dominant since the beginning—viz., to extend in new fields only as the way is prepared by the General Board, and in proportion to the funds provided by the Society. The undoubted success of the work heretofore was due to the harmony maintained between these two conditions, despite the fact that opportunities for opening new work in the missions were far in advance of the reënforcements given and the means provided.

"When God opens the way we will gladly go forward," was the patient, subdued remark of one of the missionaries who was on the watchtower in China, facing the appalling necessities of the heathen around her, but with arms outstretched to the home land, crying: "Come over and help us!" In every field this necessity was apparent, but in China and Brazil the demand was imperative.

At the annual meeting of the Board in 1888 the Committee on Missionary Candidates closed the report as follows:

Your committee returns this report to you with deep concern. The cry for more laborers which comes from China and Brazil is almost piteous in its urgency; for not only is progress hindered, but the work in hand is threatened unless reënforcements are sent out. It is not the will of this Board that such a cry should go unheeded. The appeal is not granted because there are none to send. The committee would suggest that a call upon our Christian women be made by the Corresponding Secretary of the Board, to be published in all our Church papers, and it is our firm belief that they will respond and give the needed help. We must trust God in this emergency, and we will.

MRS. M. D. WIGHTMAN, *Chairman.*

The call was made, and in May, 1889, the committee reported that forty-one applications had been received during the year.

In July, 1888, Miss Mary McClellan, of Mississippi, offered and was accepted. As "the King's business required haste," and her testimonials were satisfactory, it was important that she should go as quickly as possible. She sailed with Dr. Young J. Allen in August, when he returned to China.

The names of other candidates who were accepted are: Miss Lizzie Wilson, of Kentucky, appointed to Mexican Border Mission; Mrs. A. E. McClendon, of North Georgia, and Miss Flora Baker, of Georgia, to Mexican Border; Miss Ellie Tydings, of Florida, to Mexico; Miss Helen Richardson, of Missouri, to China; Miss Lida Howell, of Georgia, to Brazil; Mrs. Emma Brelsford, of Kentucky, Miss Ella Yarrell, of

Virginia, and Miss Anna Clara Chrisman, of Mississippi, to Brazil.

As this last name is written every letter is shadowed with pain. A fearful scene is recalled: a stranded car left on the track; passengers are hastening out and rapidly crossing a ditch to gain the hillside, while a thundering torrent is rushing madly forward, upturning trees, overturning houses—destroying everything in its pathway. On it comes. The last one to leave the coach is Miss Chrisman. Some one calls, "Come! Give me your hand! Jump!" One second too late! She is swept on with the tide—is gone! Is that all? She felt that her life work was about to begin, when, lo! "it is finished!"

How many friends remember her bright, sunny temperament! and with what joy she gave herself to this work! She left home and mother May 28, and "amid prayers and tears the farewells were said." From New Orleans a cheery letter came, saying: "It seems that I shall not be gone long." The next was a postal from Louisville, Ky.: "Everything is pleasant." That was her last message.

When her remains were found, four or five days after that terrible Johnstown flood, which occurred on May 31, 1889, the message to mother and family that was borne on the handsome casket prepared by the tender hands of strangers far away from her Southern home, was: "God moves in a mysterious way." And now a broken shaft of white marble marks the spot where she was laid, "under the blended shade of magnolia and jasmine." It is not for us to say she did not finish the work God gave her to do. "He is his own interpreter."

The eleventh annual meeting of the Board was held in Little Rock, Ark., opening May 1, 1889. It was memorable for other reasons than the acceptance of twelve missionary candidates.

No changes had been made in the officers and managers, and many of the "Old Guard" among the Conference Secretaries were present. The President, Mrs. Hayes, had attended the World's Missionary Conference in London, England, in July, 1888, as a representative of this Society, and her report from that meeting, made with her usual vivacity and freshness, was heard with enthusiasm. Miss Anna Muse, from China, was greeted with unalloyed pleasure after seven years of faithful work in that field. Mrs. A. W. Wilson also, who had visited the Oriental missions of our Church in company with her husband, was present, and always ready to give testimony to the efficiency of our work in China. It was pleasant again to meet Miss Holding and hear her plead for Mexico, that beautiful land of her adoption. None of these appeals were in vain.

Dr. Young J. Allen, who had been for three years superintendent of our woman's work in China and special adviser of the Corresponding Secretary for a much longer time, was relieved of this addition to his already heavy work, and Miss Laura A. Haygood was appointed. Dr. Allen's oversight and his far-reaching adjustments of plan to plan had won the sincere gratitude of every member of the Board.

The leaflets for the year had been edited and published by Mrs. W. G. E. Cunnynggham, and had given unusual satisfaction, while of the *Woman's Missionary Advocate*—still in the hands of Mrs. F. A. Butler—

Mrs. Wightman said: "Our life as an organization depends upon it."

In connection with the report of missionary candidates Miss Belle H. Bennett was requested to address the Board in regard to the establishment of a missionary training school. This was done with such force and clearness that Miss Bennett was appointed by the Board to investigate the subject; she was empowered also "to represent its claims throughout the Church, to enlist the sympathy and aid of the workers, and to collect funds, reporting results to this Board."

This is the origin of the Scarritt Bible and Training School, which has grown to such importance in the annals of our Woman's Missionary Society.

A poet has very beautifully said:

We see in part
That all, as in some work of art,
Is toil coöperant to an end.

The members of the Woman's Foreign Missionary Society were beginning to realize this as never before, and were glad that experience had verified its truth.

The twelfth annual meeting of the Board was held in St. Louis, Mo., May 14-22, 1890, in St. John's Church.

The final arrangements concerning the acceptance and management of the Training School already mentioned were completed. Miss Bennett and Mrs. Wightman, agents appointed the previous year, reported \$36,917.34 as subscriptions received, and \$11,311.90 of this amount paid. This success was greeted with enthusiasm. Rev. Nathan Scarritt, who had planned such great things, was present on May 15, but in exceedingly feeble health, and was compelled to re-

turn home to Kansas City, where he died at 8:45 on the morning of May 22, 1890.

The committee appointed to express the feelings of those so recently benefited by his liberality spoke truly when saying: "A prince in Israel has fallen, and we mourn his loss."

Miss Bennett and Mrs. Wightman were again appointed agents for the Training School.

The new missionaries recommended for appointment at this meeting were: Miss Lucy Harper, Miss Alice Waters, Miss Mary Turner, Miss Fannie Hinds, Miss M. L. Smithey, Miss Mattie Dorsey, Miss Kate Fannin, and Miss Sue Blake.

Miss Pyle and Miss Helen Richardson, accepted the previous year, were instructed to remain longer in the Training School, the latter to sail for China in August.

This unusual number of missionaries was a forward movement in every way gratifying to the Board. In fact, every department of work seemed healthful and growing. In the words of the Corresponding Secretary: "The year has brought its usual store of experience—encouragement and discouragement, joy and sorrow, success and failure—yet the work goes on, and will so long as there is a woman to pray and a soul to redeem for Christ."

The work at home was represented by 1,986 auxiliaries, with 41,235 members. Young people's and children's societies, increasing every month, were 995, with 31,132 members.

The amount of money, more than had ever before been collected, was \$75,486.54, while the amount appropriated was \$74,607.

Thirty-one missionaries were in foreign fields, with

20 assistants and 37 native teachers. Ten boarding schools and 31 day schools accommodated 1,248 pupils.

Miss Haygood's report as superintendent of the work in China manifested her clear insight into the necessities of heathen womanhood there, and the experience of the many years that have intervened since the following was written show that she was not mistaken in her judgment of the situation then, nor in what the future would demand. She said:

Two thoughts have been deeply impressed upon my mind in connection with this work for women: First, we must plan to do more for the women in their homes. I am convinced that very few heathen women receive or assimilate the truth as it comes to them in public services. We must talk with them face to face and, as far as possible to us, heart to heart, and make them feel that the message we bring is personal to them. Secondly, I think that we need Bible schools for women in our plans for the extension of the work—schools where women can come and live for two or three months, or longer, and be taught the truth as it is in Jesus, and be taught to read the Bible. I am sure that there are some grandmothers, a few widows who are free from home duties, and many maidens here and there who would gladly avail themselves of the privilege, and that such schools would be far-reaching in their influence for good.

At Soochow the medical work had been passing through some difficulties; the hospital, with only one physician and one foreign assistant and nine native assistants, could not meet all the demands of the people.

The *Woman's Missionary Advocate*, through its editor and agent, brought in a report that was most gratifying—a circulation of 13,000, and a balance on hand, after paying all expenses, of \$3,724.12. Permission was given to enlarge the paper, which was done when

the July number was issued, and the form changed to a magazine of thirty-two pages.

The mission property owned by the Woman's Board was valued at \$181,000.

In July, 1890, Miss Toland was transferred from Laredo Seminary to San Luis Potosi, where Miss Holding, agent of the Board, had purchased fine property, and Miss Toland opened a school in that rich and beautiful city, meeting the demand of high-class Mexican families. Miss Viola Blackburn was placed in charge of the charity school and work among the women.

Dr. W. B. Palmore had visited Mexico, and manifested his desire to help the Woman's Foreign Missionary Society by presenting a plat of ground in Chihuahua as a suitable place for erecting a girls' boarding school. Immediately after this generous gift was accepted Mrs. S. S. Park presented, in behalf of Miss Achsah Wilkins, of Baltimore, Mrs. A. A. Pierce, of Kentucky, Mrs. Adam Hendrix, of Missouri, and other donors, a plat of ground adjoining that given by Dr. Palmore, which secured to the Board ample accommodations for a large school, to be opened as soon as the buildings should be ready. When completed, Miss A. V. Wilson and Miss Dorsey opened the work in that city.

In August of the same year sad news came from China. Miss Dona Hamilton had been in failing health for some time, and was instructed by the Board to return home; but she died on the 26th of August, and another grave was placed beside that of Dora Rankin in the cemetery at Shanghai, China.

At this annual meeting the constitution of the Wom-

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day school: visiting the women in camp, and the different departments of industrial work on the farm for boys; and sewing, with the usual occupations for women about the house, was taught the girls. Fifteen hundred dollars was appropriated for the coming year.

Mr. Methvin, when writing to the Secretary, said: "The Indians are turning to us for the gospel, and, already bound by every sacred obligation of our holy religion to give them the gospel, our responsibility is thus increased."

One interesting fact in regard to this work is that the man who was employed as industrial teacher and interpreter is a Mexican, who was captured in childhood by the Kiowa Indians and brought up to manhood by them; his name, Andrew Martinez, has become familiar in the Church since his conversion and connection with the school.

The missionaries sent to foreign fields in 1891 were: Miss M. F. Brown to Brazil, and Miss McFarren to Mexico. In 1892 Miss Alice Waters, Miss Martha Pyle, Miss Minnie Bomar, Miss S. P. Blake, Mrs. Julia Gaither, Miss Emma Gary, and Miss S. B. Reynolds were sent to China; Miss Alice Moore, Miss S. Littlejohn, and Miss Amelia Elerding, to Brazil. Miss Delia Holding, a teacher in Laredo Seminary, was accepted as a missionary, and continued in the seminary.

It is impossible to estimate the spiritual harvests that are garnered in the mission fields or in the home land, where Christian women have verified the saying that "He who loveth God loveth his brother also," and the Woman's Foreign Missionary Society is as one who said: "I am as one going across this vast continent; I would lean forth and sow as far as hand can

scatter my seed. Let the angels count the bundles." It is well worth waiting an eternity for a harvest so rich.

QUESTIONS.

1. In tracing the work of the Board, what were found to be the dominating principles? 2. Read appeal made by Mrs. Wightman. 3. Give the names of missionary candidates who were accepted in 1888-89. 4. Relate the distressing occurrence at Johnstown May 31, 1889. 5. For what was the twelfth annual meeting, held in Little Rock, Ark., memorable? 6. What returned missionaries attended this meeting? 7. By whom had the leaflets been prepared? 8. What was said of the *Woman's Missionary Advocate*? 9. On what special work did Miss Belle Bennett address the Board? 10. Who was appointed superintendent of our work in China when Dr. Allen asked to be relieved? 11. When were the final arrangements made for the Training School? 12. Who made such an institution possible to the Board, and how was this accomplished? 13. Give the names of the new missionaries accepted. 14. What amount of money was received this year? and how much appropriated? 15. What change was made in the constitution of the Woman's Board? 16. Who was elected Secretary of Home Affairs? 17. What report did Miss Haygood give of the work in China? 18. State the condition of the *Woman's Missionary Advocate*, and what change was made in 1890, and by whom? 19. What work was opened in Chihuahua? 20. Who gave the ground for building in Chihuahua? 21. Who was placed in charge? 22. When was Miss Toland transferred from Laredo to San Luis Potosi? 23. Who had charge of work among the women? 24. What sad death occurred in China? 25. What change was made in the Indian work? 26. Give names of missionaries sent out in 1891-92.

CHAPTER XVIII.

STRAIGHT FORWARD.

"On winged feet a form of fadeless youth,
She goes to meet the coming centuries."

"It is enough
If we can be a bugle at her lips."

It is certainly true that the Woman's Foreign Missionary Society was fulfilling the command of Christ, sending the gospel abroad "on winged feet to meet the coming centuries," and with "a bugle at her lips."

The conviction was gaining ground that the "ultimate destiny of humanity" is to be saved by Christ, and with this feeling the members of the Woman's Board assembled in the beautiful and commodious building of the Scarritt Bible and Training School, in Kansas City, Mo., which opened its hospitable doors on June 3, 1893, with Miss M. L. Gibson, Principal, as hostess. The agents, Miss Belle H. Bennett and Mrs. M. D. Wightman, had been indefatigable in their zeal, and their success had caused great rejoicing; the completed building, with all its fine appointments of school and hospital, gave full proof of their ministry.

That a special training for young women who were to become missionaries in foreign fields was indispensable, every one knew; but how to obtain this training without incurring an expense that was beyond the means of nearly every missionary candidate was the disturbing question. A Training School of our own

would solve the problem, and every member of the Board present would be able to testify that it was perfectly adapted to its purpose.

That the Corresponding Secretary of the Board, Mrs. D. H. McGavock, was able to be present was most gratifying, as she had been prostrated for many months by a serious illness. Notwithstanding this fact, her report was full, explicit, and most carefully prepared. She said: "The year has been a trying one to our work; the missionaries have had to contend with sickness, depletion of forces, poverty and famine, yet no ground has been lost." That was a remarkable statement, but how often such messages come from our missionaries.

In quoting from one in China, she said: "Not all the good seed sown have sprung up and matured into flower and fruit; and yet so rich are the harvests that our hearts are filled with joy in the reaping."

Quoting from one in Mexico, she said: "The deep poverty and famine followed by pestilence in some sections have all contributed to tax faith and effort to the utmost; but there is the shout of the victor and songs of triumph in the reports that come from the field."

"In Brazil," she said, "the work has grown amid difficulties and discouragements. Bishop Wilson, writing from there, says: 'Brazil, God help it! requires all the forces of the gospel for its redemption; and no class of missionaries can find better opportunity or reap larger results, notwithstanding the disadvantages under which they must labor, than the women.'"

Mrs. McGavock concluded these quotations by saying: "We have often prayed that God would open doors for us and pour out his Spirit upon the land. It is not a question of open doors; it is a question only

of our going through the doors that *are* opened and of gathering the ripe fruit that is lying there. The promises are: Yea, and Amen! And the outlook of Christian missions is as hopeful and sure as the existence and faithfulness of God." If every Christian woman were endued with such a spirit as this, the evangelization of the world in this generation would be an assured hope.

Very strong pressure was brought to bear on the Committee on Extension to open new work, and finally, after a vote of nonconcurrence, the Foreign Secretary yielded her judgment to that of her coworkers, and an appropriation of \$25,000 was made to open a new school of high grade in Petropolis, Brazil. When this was done, she said: "There is a key to the situation. Shall I say you hold it in your hand? It is to pledge yourselves now with one voice to raise one hundred thousand dollars for the foreign work the coming year. Go home and plan for it; work, pray, and give toward it."

Mrs. Trueheart, the Secretary of Home Affairs since the resignation of Miss Helm, when speaking of her department, said: "The work is not without its encouraging features, yet there are many circumstances that cause grave questionings and serious concern." Among other things she emphasized the value of "vigorous, systematic, and conscientious measures in regard to our finances. . . . We have gained much by initiating the safe policy of basing our appropriations on our collections rather than upon what we may collect." This had been the unalterable rule of the Board since the beginning in 1878; but from various causes that could not be foreseen a large sum

had accumulated in the treasury, which could not be disposed of without infringing on other work for which it had been intended.

Before this meeting closed Mrs. McGavock presented the following appeal, which is as applicable now as it was necessary then :

My Sisters and Coworkers: I should like to say a few words, not as Chairman of the Committee on Extension of Work, the report of which you have just heard, but as the Foreign Secretary of the Woman's Board. We are told in Article II. of our Constitution the object of this Society. Are we, as the handmaidens of the Lord to whom a trust has been committed, keeping this object continually before our eyes, first in our minds, and glowing with the fire of our heart's best affections? Are we measuring up to duty? Consider what responsibility is laid upon us, what honor is ours to help build up the temple of the living God in heathen hearts! Again, we are taught in Article III. of the Constitution: "This work shall be accomplished by organizing societies in each charge," etc. These societies are our sources of supply; the income of the Woman's Missionary Society does not come from the abundance of the rich, but largely from the penuries of the poor, who, in "the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." At no time in the history of the Society has a gift amounting to as much as \$5,000 come to our general treasury for the support of the foreign work. The auxiliaries are to the work what the arteries are to the heart; turn aside the ruby current from the great reservoir, and death conquers life. So it will be, so it must be with our foreign work, unless you, its guardians, watch jealously the springs or sources of supply. . . . I stand before you to-day and plead for the foreign work by the love you bear your Redeemer, by the perishing souls who have not heard of him, and by your obligations to the missionaries you have sent to the fields, not to be laggards in this great race, but to measure up your strength, keeping in view the goal, and "press toward

the mark for the prize of the high calling of God in Christ Jesus."

The fourth quadrennium closed with the sixteenth annual meeting in Atlanta, Ga. Miss Bessie Moore had been sent to Brazil in the past year, and Miss Anne Walter, M.D., to China. Of the candidates present, Miss Layona Glenn was sent to Brazil, Miss Esther Case to Mexico, Miss Clara Steger and Miss Ella Coffey to China. Every one was pleased to meet Miss Laura A. Haygood, returned missionary from China, who had been requested to come home for rest, and to attend the General Conference in the interest of the work of this Board.

Just at this time the whole work seemed to be in a kind of transition period, and it was important that several questions should be decided that had not been altogether clear. It was difficult to meet the demands from any one of the various fields which were exceedingly urgent, but not more so than from some at home who strenuously opposed leaving any but a small balance in the treasury. To those whose duty it was to prepare for the emergencies of each quarter in advance it seemed disastrous not to keep on hand a balance sufficient for the next outgoing drafts. This disturbance in the thought of those at home seemed small in comparison with the distress in the foreign fields. The force had been depleted almost to desperation by the continued illness and prostration of some of the missionaries and the marriage of others, while many other things contributed to the unrest and want of enthusiasm which was tending rapidly toward a great indifference in the Church.

This was the last annual meeting of the Board that

Mrs. McGavock ever attended, which was a fact that many of her friends realized; but she made no allusion to it. Her presentation of the whole work was brief, clear, and forcible.

The President, Mrs. Juliana Hayes, was not able to be present. In the greetings sent by her devoted friend, Mrs. E. C. Dowdell, she said: "Beloved sisters, the failure of my health cuts me off from the coveted privilege of meeting with you, and also renders it incumbent upon me to resign my position as president of your body, the position I have held for sixteen years." Affectionate messages were sent in return.

This was a sad prelude to the election of officers for the ensuing quadrennium. Mrs. M. D. Wightman was elected president, the only change of special note; and Mrs. Hayes was made honorary president during life.

The editors of the *Woman's Missionary Advocate* and of the *Little Worker*, also of Leaflets, had been heretofore elected annually, but the time was changed to election every four years.

A new Charter of Incorporation had been obtained by Mrs. McGavock with the word "Foreign" inserted, so in future the Society would be known as the Woman's Foreign Missionary Society.

Miss Willie Bowman, Miss Eliza Perkinson, and Miss May Umberger were appointed to work in Brazil; Miss Hattie Carson, Miss Ida Worth, and Miss Viola Blackburn, to Mexico; and Miss Lizzie Martin, to China. Miss Anne Walter, M.D., who had for two years assisted in the hospital in Soochow, offered herself as a missionary and was gladly accepted; also Miss Hardynia Norville, who had been teaching four years with Miss Holding in Laredo Seminary.

The annual meetings of the Board were marked epochs in its history. Meridian, Miss., claimed the seventeenth, and all were most happy, regretting only that the beloved Mrs. Hayes and Mrs. McGavock were not able to be present. The annual report of the latter was, however, most clear and satisfactory.

In less than one month after this meeting the sad news came that the revered president had passed away and entered into the life more abundant. Mrs. Juliana Hayes died on the 2d day of June, 1895. She was a woman of marvelous power while president of the Society, in building up the work. She created an interest in it wherever she traveled or was heard to speak, and invariably brought to the subject a perennial freshness and enthusiasm.

The health of the Corresponding Secretary, Mrs. McGavock, was also distressingly precarious. The end seemed to be approaching stealthily, but most surely. With the help of Miss C. A. Kennedy, who had been her assistant since the summer of 1890, the foreign work had been kept well in hand. Late in September, 1895, she called a meeting of the local Board, to be held in her own chamber; the business was presented, and then, when scarcely able to hold the pen, she signed papers giving the power of attorney to the Secretary of Home Affairs, Mrs. S. C. Trueheart, then said: "This is my last official act."

One month later, on the 30th of October, Mrs. Trueheart was elected by this Board to take full charge of the whole work, subject to the action of the Board at the next annual meeting.

Mrs. McGavock died December 23, 1895. She passed away quickly, silently, without a struggle.

When we think of that immutable law of justice and mercy which says "what measure ye meet shall be measured to you again," we do not wonder that in less than six months after her death her memory was rewarded. A Christian woman far away in Los Angeles, Cal., was imbued with the same spirit that had animated Mrs. McGavock twenty years before, and placed her own diamonds on God's altar to be used according to the discretion of the Woman's Board.

Mrs. J. P. Campbell, who had returned from Korea by way of her home in California, brought the sparkling jewels to Washington City, where the eighteenth annual meeting of the Board was held in Mount Vernon Place Church, beginning June 6, 1896. This gift of diamonds, worth five hundred dollars or more, was appropriated to the beginning of the McGavock Memorial Institute, to be erected in China.

The new missionaries accepted at this meeting were: Miss Sanders and Miss Leveritt appointed to China, Miss Stradley and Miss Shaffer to Brazil, and Miss Edith Park to the Mexican Border Mission. Miss Margaret Polk was sent to take charge of the hospital in Shanghai, where Dr. Anne Walter Fearn had been the physician for several years, but had resigned.

Miss Haygood was commissioned to purchase land in Sungkiang for the erection of a building to be known as the Hayes-Wilkins Bible Institute, the money for which (\$2,000) was given by Miss Wilkins, of Baltimore, through Mrs. Hayes to the Woman's Board.

In Soochow the Davidson Memorial Bible College was already in operation. This institution is a consummation most devoutly wished for by Mrs. Davidson, who originated the Memorial Fund in the early

days of this work, of which Miss R. V. Cloud is now the Treasurer. The Memorial Fund began with one gold dollar, and has accumulated from the little treasured gifts and precious offerings made in memory of those who had passed away. The thought has grown, and now the memory of beloved relatives and friends is cherished in larger ways by naming scholarships and schools and Bible women. A life here is given for a life there.

Concerning the work in China in 1897, Miss Haygood wrote to the Secretary as follows:

Our work in China is now represented by fifteen ladies sent out by our own Board now in the field and actively engaged in work, and by six ladies, wives of missionaries, who are associated with them in the work. There are three boarding schools for girls, forty day schools, one hospital for women and children, and twenty Bible women. Seven of our ladies are at present stationed in Shanghai; five, in Soochow; two, in Nantziang; one, in Sungkiang. We have five homes for ladies in foreign houses belonging to the Board, and one home in a rented Chinese house.

Extension of work in China during the past year is represented by the completion of the building of the Mary Black Hospital, with the Alice Bonnell Ward, annex of the Woman's Hospital at Soochow, not yet opened for patients; the building of the Davidson Memorial Bible School for Women at Soochow, just completed and to be opened in April; the opening of one home for ladies; the entering of one new station by our Board; the opening of several new day schools; an increase of pupils in each of the three boarding schools; and increase in the number of Bible women.

The boarding schools have never done better work than during the past year. The pupils in both of them give beautiful evidence of growth in wisdom and grace, and the teachers are finding new joy in the work.

In McTyeire School in numbers we have almost reached the possible limits of our present building, and are grateful to find

in this proof of willingness upon the part of Chinese fathers to pay for the education of their daughters.

Miss Lochie Rankin also rejoiced in the enlargement and increasing prosperity of the work in Nantziang. She wrote:

For years I had thought that my time would be *seedtime* only, and I tried always to sow in hope and be willing for others to reap. This Conference year, however, has brought such precious harvests of souls that my heart was filled with joy unspeakable. No mother ever rejoiced more over the conversion of her own child than I have over the heathen children in my schools who have come out so bravely on the Lord's side. And, while I realize that my work has just begun, and that graver responsibilities rest upon me since these lambs came into the fold, I have been thankful for this visible token of God's presence with us.

From Mexico, Brazil, and the work among the Indians, reports were all most favorable. In May, 1897, the General Board passed the following resolution:

In behalf of the Board, we have the honor of tendering to the Woman's Board of Foreign Missions the day school mentioned in the resolution, and sincerely hope that it may be possible for your Society to take up the work, and, enlarging it in the near future, add to the working force you have already so wisely and admirably thrown into the republic of Mexico.

This offer was accepted with pleasure, and Miss Hardynia Norville was transferred from Laredo Seminary to Mexico City, and Mary Keener Institute was opened with an auspicious beginning.

Work was opened in Korea also this year, and Mrs. J. P. Campbell was transferred from China to open a school in Seoul.

At this nineteenth annual meeting, held in Birmingham, Ala., Miss Mary L. Richardson and Miss Susie

Williams were appointed to China, Miss Laura Wright and Miss Annie Churchill to Mexico, and Miss Nora Smith to Brazil.

The appropriations amounted to \$91,641, and were as wisely divided as could be done.

QUESTIONS.

1. At what time and place did the Woman's Board assemble to hold the fifteenth annual meeting? 2. What was the chief joy in this meeting? 3. What did the Secretary report concerning the work in China? 4. What of the work in Brazil? 5. What did Mrs. McGavock remark about open doors? 6. What new work was projected? 7. Who was Secretary of Home Affairs at this time, and what did she say of her department? 8. Read Mrs. McGavock's appeal and tell what you think of it. 9. When and where was the sixteenth annual meeting held? 10. Who were accepted as missionaries? 11. What message was received from Mrs. Hayes? 12. What occurred on June 5, 1895? 13. What was the condition of Mrs. McGavock's health at this time? 14. Under what circumstances was Mrs. Trueheart placed in charge of the foreign work? 15. What painful event took place on the 23d of December, 1895? 16. When the eighteenth annual meeting was held in Washington City, what occurred that was of especial interest? 17. For what purpose were these jewels to be used? 18. Give the names of the missionaries accepted at this time. 19. What building was to be erected in Sung-kiang? 20. Where is Davidson Bible College located, and how did it originate? 21. What now takes the place almost entirely of these memorial offerings? 22. How did the Woman's Board come in possession of Mary Keener Institute? 23. Who was placed in charge? 24. When was our work opened in Korea, and by whom? 25. Give the names of the missionaries accepted in 1897 at the nineteenth annual meeting in Birmingham, Ala.

CHAPTER XIX.

THE END IS NOT YET.

"Our eyes have seen the glory of the breaking of the day;
Our ears have caught the bugle notes that come from far
away;
We see the lights on mountain heights, in burning words that
say

Prepare, prepare the way."

IN May, 1898, a cycle of twenty full years of missionary work had been completed. The Society in itself was a combination of causes that had sent a wonderful influence throughout the Church, awakening conscience, developing talent, stimulating thought and inquiry, creating new desires and stronger aspirations, all of which found expression in a more healthful, consecrated piety, provoking one another to good works. Among all classes of people the steady growth of "the missionary idea" had been remarkable, while the eagerness to obtain all kinds of missionary reading had produced almost a revolution in literature. This was not all. The interest manifested by young people and children in everything that pertained to foreign missions was conclusive evidence that the thought and the work had entered into the heart and the abiding life of the people. It had come to stay. Like the Moham-medans of old, we may exclaim: "It is the will of God! It is the will of God!"

The following definition of the missionary spirit recognizes and stamps it as one of the noblest senti-

ments that can inspire human hearts to noblest deeds. The writer said: "The 'missionary spirit,' as it is familiarly and possibly somewhat tritely called, is in reality a majestic sentiment. It is a living, working faith in prophecy. It is an earnest, practical recognition of God's promises. It is not only enthusiasm for humanity; it is enthusiasm for God. It is, in the experience of the believing Christian, the counterpart of inspired prophecy. It is the response of the heart to the divine meaning of history, the higher destiny of humanity, and the power of the Almighty to vindicate his sovereignty amidst the clouds and darkness of these troubled centuries. It is, perhaps, the highest tribute which the human heart can pay to Christ as the Master of history and the Ruler of human destiny."

These sentiments are becoming more and more deeply rooted and more and more prevalent in the Church. These twenty years had given a wonderful test of the "grace, grit, and gumption" of the womanhood of the Church, and somewhat of a test also of its Christian manhood as the true meaning of self-denial and Christian liberality manifested not only in dollars and cents but in thought and spirit.

Another thought was brought out more clearly: that numerical expressions are not always a sign of success; that quality is vastly more important than quantity.

When the members of the Woman's Board assembled in Greensboro, N. C., for the first time on the soil of the Old North State to hold the twentieth annual meeting they were buoyant with hope, and felt that a new era of financial prosperity had dawned in response to urgent prayer. There was no compromise with

faith, nor with any of the promises of God, for every one knew that "Faith without works is dead."

Strenuous work borne aloft by the soul's sincere desire had crowned their efforts and girded them with gladness. In her report of the work done at home, the Corresponding Secretary had said: "While twenty years of foreign missionary work have given a more commanding faith, broader views, and higher hopes in the prosecution of the work at home, at the same time the tremendous forces of heathendom are more fully realized."

Concerning the foreign work, she said: "For twenty years the Woman's Board has been at work seeking to carry out God's will concerning the nations of the earth. Though marked by no startling achievements during these years, there has been steady progress, creditable development; and to-day flourishing missions in China, Brazil, and Mexico are maintained." She might have added the Indian Mission, as this work among the wild tribes is equally successful.

The appropriations made exceeded those of any previous year, including \$1,000 for opening work in Cuba. The whole amount was \$98,766.

Soon after the close of the war between the United States and Spain, which had been sharp, quick, and decisive, it was decided that Miss Carson should be transferred from Durango, Mex., to Cuba, and open a school in Santiago, where she found in Mrs. Pelot one who proved a valuable helper. The school opened in February, 1898, with eight little girls, and the number soon increased to more than sixty.

In May, 1899, the Board met in Nashville, Tenn., in Tulip Street Church. The echoes from the various

foreign fields where our work had been established were all joyous. A Jubilee Conference had been held in Shanghai, China, over which Bishop Wilson presided, and Mrs. Lambuth came from Japan to take part.

Miss Rankin said: "The work of the past year has been ideal, in that it has touched all classes of men, women, and children." Miss Haygood: "The schools have all been full to overflowing." Mrs. Gaither: "I am so glad to make so good a report of the Davidson Bible School. The women have been faithful and are doing well."

From Korea the report comes: "Our work has made marked progress." From Mexico: "We have to turn the children away because we are so full." From Brazil: "The faithful and consecrated representatives of the Woman's Board are seeing some of the results of their labors."

In view of these and other facts, Miss Haygood was requested to purchase land in Soochow, that a building might be erected for a school similar to McTyeire Home and School in Shanghai. The thought had been gaining ground that the speedy evangelization of China depended largely on molding the character of the best women of the country, educating their daughters, and bringing them with their mothers in direct association with the missionaries; thus, in the words of Dr. Dennis, giving "a new significance to missions as instrumental in laying the foundations of a new social order, touching, as they do, both directly and indirectly the deepest springs of the world's progress."

At this delightful meeting five young women were accepted as missionaries and appointed to various fields: Miss Fannie B. Moling and Miss McNemar to Mexi-

co, Miss Arrena Carroll to Korea, Miss Mollie Cessna and Miss Clara Fullerton to Brazil.

Included in the receipts for the year, it was gratifying to know that some who had died in the faith had not forgotten to leave some of their earthly possessions to the Woman's Foreign Missionary Society; from Melissa Baker, well known and honored as one of the original workers with Mrs. Hayes and Mrs. Davidson, \$2,000; from Miss Thomas, \$1,000; and from Miss Margaret Stewart, \$218; all from Baltimore, Md.

The amount appropriated for the coming year of 1900 (larger than any preceding) was \$99,204. This gradual increase from year to year without going in debt was the strongest proof that could be given of good financial management.

The Twentieth Century Movement, and the part that our Board should take in the enterprise of our Church, were fully discussed, and resolutions were adopted showing full sympathy, with a pledge to do all that was possible to secure a sufficient sum to place our educational institutions on a substantial and permanent basis.

Another resolution was passed that the members of this Board are urged to attend the Ecumenical Conference, to be held in New York in April, 1900; that at least one returned missionary be sent, and that the hour fixed for a daily concert of prayer be remembered.

At the twenty-second annual meeting, held in Paris, Tex., in May, 1900, it was thought advisable to transfer the Irene Toland School from Santiago, Cuba, to Matanzas; and preparations were made to open a

school in Havana, to be known as the Eliza Bowman School.

The Irene Toland School was named for the sister of Miss Rebecca Toland, M.D., who went to Cuba to nurse the sick and wounded soldiers soon after the woeful destruction of the Maine. A memorial from the St. Louis Conference Society says: "Dr. Irene Toland braved the dangers incident to war and contagion, not counting her life too great a sacrifice. Her service during the Cuban war deserves an honorable place in the history of our Church, for she said, on going out on her mission of love, skilled physician as she was: "It is not for the body alone that I expect to labor, but for the soul as well."

The missionaries accepted this year were Miss Elizabeth Davis, for Brazil; Miss Alice Griffith and Miss June Nicholson, for China; Miss Sue Ford, for Cuba; and Miss Sadie Harbaugh, for Korea.

While many successes had crowned the work, there were inevitable notes of sadness, and one filled every heart with grief; this was the death of the lovely Mary Richardson, who had been in China only one short year. She died August 10, 1899, at Kuling, where she had gone in vacation to regain her lost strength.

In regard to the work in China the Secretary said: "It will be seen from the reports which are appended that the increase in number, the full class rooms, the creditable examinations, the bright evangelistic outlook, the fine day school work, the enlargements and additions were effected by very busy brains and willing hands. During the past year the McGavock Bible Institute has been completed, and not only completed but filled to overflowing with promising students."

Miss Haygood told of the opening of the Hayes-Wilkins Memorial at Sungkiang and of Bishop Wilson's conducting the services, also that in March the foundations of McGavock Memorial Bible Institute had been laid in McTyeire compound in Shanghai.

Miss Haygood wrote further: "At its last annual meeting our Board authorized Miss Coffey to erect a suitable building for a girls' boarding school, the building to be paid for and the school supported by special gifts from the Virginia Conference Society. The work has been recently begun, and Miss Coffey has money in hand to pay for the building. We have long coveted in a lawful way the land between our east side compound, Soochow, and the canal. Through the kind and persistent efforts of Brother Hearn the land was secured a few months ago, and through the generous gift of Mrs. Gaither bought and presented to our Board." In conclusion Miss Haygood said: "These are the brief annals of one year."

Before the year closed Miss Haygood entered into the rest prepared for her. The message came: "Miss Haygood died to-day at sunset in McTyeire Home that she loved so well, April 29, 1900." One month before this sad occurrence, in March, Dr. W. G. E. Cunyngnam died at his home, in Nashville, Tenn. He and his wife were missionaries in China for more than nine years, and since their return home were always stanch friends of the Woman's Foreign Missionary Society, to inspire, advise, or help.

At this time it was decided that the new school to be erected in Soochow should be called the Laura Haygood Home and School.

Soon after reaching China Miss Haygood sent the

following message to the Woman's Board through the Corresponding Secretary: "I come to you to-day with greetings across the seas. Never can I forget how, all along the way from Georgia to California, you stretched out sisterly hands and comforted us with sisterly words. We thanked God then for your care for us, and its sweet expressions, and we thank him now for all the comfort and blessings that come to us in remembering it."

Miss Haygood's last message to the Board was equally characteristic. She wrote: "To be given to the Board after my death." "I want to express to the Board my deep sense of gratitude to them for their uniform kindness to me during all the years of my association with them. I hope they will never think for a moment of my time in China as years of sacrifice, but as years of glad and loving service. Had I known the end from the beginning, it would have been all joy to give these fifteen years of service for God in China. If I have been enabled to accomplish anything, it has been because of the faithfulness of our God; and claiming this faithfulness for those who follow me, without a fear for its future I lay down the work that he for a time intrusted to me. He has fulfilled to the uttermost to me all his promises to those who leave home and friends for his sake and the gospel's; not one of all his promises for good has failed me. In his name I beg the Board to be strong and very courageous, for I am sure he has yet very much land for them to possess for his name in China." These messages manifest the spirit of a true child of God.

In September of this year arrangements were completed which placed in charge of the Woman's Board

a good work already opened in Porto Alegre, in Brazil. This property had been transferred from the Methodist Episcopal Church to the Methodist Episcopal Church, South, and the Woman's Board was glad to enter this new province in Brazil.

One other interesting fact is that the Mary Lambuth School in Soochow was consolidated with Clopton School in Shanghai, and thus became Clopton-Lambuth in name to remain in that city.

QUESTIONS.

1. Define what is called the missionary spirit. 2. What was said concerning the foreign work by the Corresponding Secretary? 3. What new work was provided for at the twentieth annual meeting? 4. How much was appropriated? 5. When and where was work begun in Cuba, and by whom? 6. What was the condition of our work in May, 1899? 7. Who were the missionaries accepted at this time? 8. From whom was a bequest received? 9. What was done in regard to the Twentieth Century Movement? 10. Who was Dr. Irene To-land? 11. Give the names of accepted missionaries in 1899. 12. What is the name of the young missionary of our Board who died in China this year? 13. What other death occurred in China that caused great distress there, as also in the home land? 14. Read Miss Haygood's first and last message to the Board. 15. When was work opened by the Woman's Board in Porto Alegre, Brazil?

CHAPTER XX.

CONCLUSION.

"Have ye not heard? The world is waking,
God's sunlight is breaking,
And millions once in darkest night
Behold with joy the heavenly light
From Christ the Sun."

THE nineteenth century had folded its tent and vanished into the retreating past before the members of the Woman's Board came together again to plan their work for the coming year and the coming century.

Unlike the silent Arab slipping away in the night and leaving no sign, the tocsin had sounded through the length and breadth of the land, the clans had gathered, and our own M. E. Church, South, with other denominations, had made a mighty effort to inspire Christian people to bring offerings to the twentieth century that should in some measure be commensurate with the blessings that had been received.

Churches and parsonages were to be built, schools and colleges cleared of debt and others erected in the home land, while for mission fields a forward movement both at home and abroad was proposed that should stimulate even the pagan world. "Arise, therefore, and be doing!" was the message that sounded throughout the Churches.

The great Missionary Conference of our Church, held in New Orleans, La., in April, 1901, which was suggested by the greater New York Ecumenical in

April, 1900, was the culminating exponent of the missionary idea to be developed through the Educational Movement, the contributions to which were all to be included in the Twentieth Century Fund.

Many members of the Society had attended both of these meetings, and, when in June they turned toward Asheville, N. C., where the Twenty-Third Annual Meeting of the Woman's Board was to be held, their hearts were aglow with the inspiration they had gained. With this new light in their souls they reminded one of "The faces of the Sisters with the glory in their eyes," of whom Kipling wrote. The meeting was held in Central Church, and will long be remembered as one set apart in the annals of the Board.

One of the most interesting things that can occur at such a time is the return of missionaries, whose enduring faithfulness through many years has endeared them to the people; and another is the acceptance and appointment of those who are venturing on this untried experience, and yet are full of hope and enthusiasm.

Dr. Young J. Allen's presence at this meeting was an inspiration. He was in Atlanta, Ga., when this Board was organized, and has kept in close touch with its progress in all the intervening years. Seven returned missionaries of the Woman's Board were present and gave vivid glimpses of the people among whom they had lived and of the work in which they had been engaged. Twelve young women were presented to the Board for appointment to foreign fields: four to China, Misses Anderson, Alexander, Nicholson, and White; three to Brazil, Misses Johnston, Stewart, and Wright; two to Mexico, Mrs. Carney and Miss Treadwell; two to Cuba, Misses Whitman and Wynn; and one to Korea,

Miss Knowles. Miss Maidee Smith, then in Brazil teaching, was recommended to be employed as a full missionary for Brazil.

Mrs. Bishop Wilson had spent the preceding year with her husband in his episcopal visit to China, Korea, and Japan, and both were present. She gave a most interesting account of conditions and outlook in China and Korea. In speaking of China, she said: "It is not necessary for me to recapitulate the terrible upheaval of last summer. [Referring to the Boxer uprising against foreigners and native Christians.] As you know, all missionaries were compelled to leave work in the interior. They are now returning. Our own are at their stations, and as full of interest as though there had never been any trouble. Whatever may be thought of present conditions in China, viewed from the secular side, from the Christian point of view we cannot fail to discern the facts which give better promise for the country than has ever before been offered. It is certain that it can never revert to the old order of life. The foundations have been shaken. The confidence in, and satisfaction with, the traditions of the past have been disturbed. The mind of the people has been awakened. Change is looked for. Inquiry into the meaning and the probable result of the forces thrust into the midst of the old order is widespread. Undoubtedly it is the turning point in the history of the people."

These, with other remarks from herself and the Bishop, helped to make history for this Board. The report from the Woman's Hospital, in charge of Dr. Margaret Polk, was in every way satisfactory.

Miss Lochie Rankin and Miss Ella Coffey had re-

moved from Nantziang, and had opened new work in Huchow, in Chekiang Province. Miss Rankin said: "Everything necessary to the comfort of pupils and Bible women has been secured at last. . . . The health of the pupils has been fairly good, and no occasions for severe discipline. All of the management and most of the teaching have been done by the pupils who came from Nantziang. While continuing their own studies they have given an hour or more each day to regular class work, besides attending to all business matters connected with the school and scholarship department. . . . Meetings are held daily, and our Bible lessons are full of interest. As I pass along the street going to and from my work it does not seem possible that just one Chinese year ago I came an utter stranger, and left without even a promise of a class room, and scarcely the shadow of a hope that my appointment to this place would ever be more than nominal. We close for the Chinese New Year holiday with thirty pupils, a large circle of acquaintances, and not a few special friends among the ladies of Huchow."

Miss Pescud, who had been transferred from Petropolis, in Brazil, to Porto Alegre, had very much the same experience, showing that human nature is the same everywhere. A stranger in a strange land, she found many kind friends, and her school was prosperous.

From all other fields the reports brought by the Secretary were encouraging.

The appropriations at this meeting for the coming year of 1902 amounted to \$94,726, while the receipts had been \$118,809.67. A part of this belonged to the

Twentieth Century Fund, and therefore could not be otherwise apportioned.

The twenty-fourth annual meeting of the Board was held in May, 1902, in the renowned old city of Charleston, S. C., the home of the President, the well-beloved Mrs. M. D. Wightman. Dr. Walter Lambuth and Dr. C. F. Reid, returned missionary, were present, and are relied upon to give clear statements of the work in all the mission fields, and to advise concerning anything new that may be projected.

The young women accepted at this meeting were: Miss Hounshell, appointed to Korea; Miss Howell, to Brazil; Miss Markey, to Cuba.

This year (1902) closed the sixth quadrennium, and was the time for the election of officers, which resulted as follows:

Officers: Mrs. M. D. Wightman, President; Miss Maria L. Gibson, First Vice President; Mrs. A. W. Wilson, Second Vice President; Mrs. S. C. Trueheart, Corresponding Secretary; Mrs. T. B. Hargrove, Recording Secretary; Mrs. H. N. McTyeire, Treasurer.

Managers: Mrs. B. K. Cunyngham, Mrs. I. G. John.

Honorary Life Managers: Mrs. J. D. Hamilton, Mrs. E. C. Dowdell, Mrs. Adam Hendrix, Mrs. W. B. Higginbotham.

Conference Secretaries are elected by their Conference Societies.

Editor and Agent of the *Woman's Missionary Advocate*: Mrs. F. A. Butler.

Editor of Leaflets: Mrs. F. A. Butler.

Editor of the *Little Worker* and of Juvenile Leaflets: Miss A. M. Barnes.

Agent of the *Little Worker* and Leaflets and assistant agent of the *Woman's Missionary Advocate*: Miss Lena Freeman.

Treasurer of Memorial Fund: Miss R. V. Cloud.

A memorial had been presented to the General Conference in Dallas, Tex., with the following changes to be incorporated in the Constitution of the Woman's Board of Foreign Missions:

Amend Article IV., paragraph 363, page 148, of the book of Discipline, so that it shall read: "The Woman's Board shall consist of a President and two Vice Presidents, two Managers, who shall reside in Nashville, Tenn., one or more Corresponding Secretaries, a Treasurer, a Recording Secretary, the Editor of the *Woman's Missionary Advocate*, and the Corresponding Secretaries, or their alternates, of the Conference Societies. The Secretaries of the Board of Missions shall be honorary members of the Woman's Board." Amend Article XV., paragraph 374, page 151, so that it shall read: "The business of the Board in the interim of the annual meetings shall be conducted by an Executive Committee, consisting of the officers of the Board, the two Managers, and the Editor of the *Woman's Missionary Advocate*, five of whom shall constitute a quorum. If necessary to make a quorum, one of the Secretaries of the General Board may act." Amend Article IX., paragraph 368, page 150, so that the second sentence shall read: "In her absence one of the Vice Presidents shall preside, and if neither is present, a chairman shall be elected *pro tem*."

Incorporated with the memorial, as adopted by this Board, was the following resolution: "Your committee unanimously recommend that those Managers who have hitherto served so long and faithfully who are not continued on the Board be made honorary life members of the Board, a vote being accorded them, and their expenses to the meetings of the Board be met out of the treasury."

For many years "the people called Methodists" in the enterprising city of Memphis, Tenn., had besought the Woman's Board to come and be their guest, and

now, in May, 1903, the members went up rejoicing to the twenty-fifth annual meeting, and with sumptuous hospitality were received and entertained.

This was the time for the "Silver Jubilee" of the Woman's Board, and where could this twenty-fifth anniversary be celebrated more appropriately than in the bounds of the Conference that had given two such women as Misses Lochie and Dora Rankin, its first missionaries, to the Board, and in their own State of Tennessee?

The members were happy in the fact that their confidence had been reënforced as well as the mission fields they were befriending. For several years they had seemed to grow stronger in the faith that the words spoken by the prophet to Asa might apply to the people of to-day with as much truth and force as when he said: "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

The reports that had come in from time to time during the past year had been joyous, and the missionaries were looking forward with hope that maketh not ashamed.

In China there were six stations where eighteen missionaries of the Woman's Board were in labors more abundant. They were assisted by the wives of twelve missionaries of the General Board and thirty teachers and native helpers.

Four boarding schools with one hundred and fifty-one pupils, of whom fifty-seven were Christians, and twenty-seven day schools with seven hundred and

eleven pupils, fifty-nine of whom were Christians, do not make much show in numbers; but think of the radiating influence of these one hundred and sixteen pupils who have been brought into the light of the gospel.

Two Bible colleges, with forty-five Bible women visiting from house to house reading the blessed Word and praying with the ignorant and indifferent, were gradually spreading the leaven of Christianity in a silent, unobtrusive way that must bring fruit in its season, while the two hospitals were accomplishing a work that can never be estimated. Dr. Margaret Polk has stood bravely at her post under many discouragements.

Greater effort in the home land is needed to provide more medical missionaries before this work can be developed to its full measure.

Brazil was entered by the Woman's Board in 1881, and at seven stations the work is conducted by fifteen missionaries, with eight assistants. There are four boarding schools with one hundred and seventy-nine pupils, and six day schools with one hundred and fifty pupils. There are also two kindergarten schools, and four Bible women are doing effective work.

In the same year, 1881, work was begun in Mexico. Seven stations with nineteen missionaries and eighty-five assistants have not been able to keep step with the desire of the people for the Bread of Life. Seven boarding schools and fourteen day schools with eleven hundred and fifty pupils, one thousand of whom are members of the Sunday schools and four hundred and twenty members of the Church, show that a wonderful change is going on in that country. There are four

kindergartens for the little ones, and all together there are four thousand, two hundred, and twenty women and children under instruction. In addition, nineteen Bible women were going from house to house teaching the poor and obscure the way of life.

In Korea the work of this Board was begun in 1897. There are three stations, six missionaries, and five Bible women, while the wives of six missionaries give assistance. Two boarding schools have forty-six pupils, and two day schools, including the women at the three stations, number twelve hundred persons that are receiving instruction.

No one can tell how the great struggle that is impending now between some of the nations in the far East will result; but God is bringing them all nearer together, and his ways shall be justified.

The Woman's Board entered Cuba in 1900, and, like all other mission fields, the opportunities are greater than can be supplied with present resources. The Secretary spoke truly when she said in the Twenty-Third Annual Report: "Cuba needs Christ."

Among the wild tribes in the Northwest work was opened in 1886. Schools had been established in various places and were always successful, notably Harrell Institute; but this was too close among the whites, and was therefore temporary and unsettled, until an industrial school was opened at Anadarko, where a farm is conducted in connection with the school by Rev. J. J. Methvin. He has accomplished a wonderful work among these Indians.

In closing his report Mr. Methvin said:

The obligation upon us to give the Indian the gospel has not been met, and the changes that have come to him urge

that obligation upon us with greater force than ever before, and the need of effort in his behalf is more pressing. In the past history of missions never has missionary expenditure brought readier and greater results in response to honest effort, and now in this last extremity of the Indian, that must decide his place and standing in this world and his destiny for the world to come, he must have our most heartfelt sympathy and our most earnest help. We cannot, we dare not, relax our efforts for his salvation.

This year, ending with April, 1903, rounded up with a collection that was gratifying to every Christian (\$112,458.78), and in the twenty-five years bringing to the "Silver Jubilee" a report of \$1,612,665.52.

The property owned by the Woman's Board is valued at \$292,591, exclusive of the Scarritt Bible and Training School. At this time there were sixty-six missionaries representing the Woman's Board in China, Korea, Brazil, Mexico, and Cuba. New stations could not be opened, neither could new fields be entered without endangering the support of those already occupied. The time had come when enlargement at home was a positive necessity before further advance could be made on the field.

Few applications had been received during the past year from missionary candidates; three were accepted, but one resigned before leaving the States. Miss Ada Riggins was appointed to Mexico, and Miss Emma Christine to Brazil.

Much thought and discussion had been given to the best methods for advancing missionary work among the young people of the Church, and at the meeting in Memphis a new name was given—Golden Links—which would show their place as intermediate between the adult and juvenile societies.

The Board *ad interim* was requested to select a suitable design, and have badges made that would be attractive and suggestive of the name.

In regard to a course of study, the following report of a committee appointed to select a course of study for our young peoples' societies is copied from the minutes, and Miss M. L. Gibson, Mrs. M. L. Hargrove, and Mrs. A. L. Marshall were appointed to furnish certificates on the course of study:

In response to the appeal from the Butler Vanguards, of Memphis, that a course of study be provided for the young people's societies of our connection, the following course was provided:

First Year.

1. History of the Woman's Foreign Missionary Society. Butler.
2. Via Christi. Hodgkins.

Second Year.

1. The Price of Africa. Earl Taylor.
2. Young People's History of the Chinese. Cunnyingham.

Third Year.

1. Great Missionaries of the Church. Creegan and Goodnow.
2. Lux Christi. Mason.

Fourth Year.

1. A Survey of Modern Missions. Amos R. Wells.
2. Comparative Religions. Kellogg.

Collateral Reading (Optional).

Missionary Cameos. John.
 Andele. Methvin.
 Izilda. Barnes.
 Maristo. Barnes.
 Tatong. Barnes.
 A Chinese Scholar. Taylor.

Matouchon. Barnes.

Life and Letters of Laura Haygood.

Atlas and Geography of Protestant Missions. Harlan P. Beach.

The Game of Mitto. Mathis.

It is further recommended that a certificate of satisfactory work be awarded, upon the completion of this course, by a committee of not less than two, appointed by the Board, who shall furnish examination questions, and grade the papers sent in on completion of each book.

MRS. M. L. HARGROVE,

MRS. J. B. COBB,

MRS. L. W. CRAWFORD,

MISS LAURA BRADFORD,

MRS. A. L. MARSHALL.

Through all these twenty-five years the Board endeavored to provide literature that would be pleasing and helpful to the members. The *Woman's Missionary Advocate*, established in 1880, two years after the Board was organized, had continued during twenty-three years under the same editorial and financial management, the last fourteen years with Miss Lena Freeman as assistant agent. Financial success had varied for several years; but at this "Silver Jubilee" there was no occasion for disappointment, as all expenses had been paid and there was a balance on hand of \$451.

The paper for the juveniles, the *Little Worker*, edited by Miss Barnes, had never failed to please its readers, but had never been self-sustaining. Books had been prepared, some to be sold at reduced rates and others for free distribution, a list of which may be found in the *Woman's Missionary Advocate*. At this meeting this editor was requested to revise and bring up to date this history of our work.

On Saturday evening, May 23, the twenty-fifth anniversary of this Board, the "Silver Jubilee," was held.

Some were present who had attended the first annual meeting that was held in Louisville, Ky.: Mrs. E. C. Dowdell, Miss M. L. Gibson, Mrs. S. C. Trueheart, and Mrs. F. A. Butler, who had been present at every annual meeting. Mrs. M. D. Wightman was conspicuous as one of the organizers at Atlanta in 1878, and to her the Board is debtor for the suggestion of forming Conference Societies.

The names of the members present at this meeting were as follows:

Officers: Mrs. M. D. Wightman, President; Miss M. L. Gibson, First Vice President; Mrs. A. W. Wilson, Second Vice President; Mrs. S. C. Trueheart, Corresponding Secretary; Mrs. M. L. Hargrove, Recording Secretary; Mrs. H. N. McTyeire, Treasurer.

Managers: Mrs. B. K. Cunyningham, Mrs. I. G. John.

Honorary Life Managers: Mrs. I. J. Hendrix, Mrs. E. C. Dowdell, Mrs. W. B. Higginbotham.

Editor of the *Woman's Missionary Advocate*: Mrs. F. A. Butler.

Conference Secretaries: Mrs. J. W. Rush, Mrs. S. S. Harris, Mrs. A. F. Forsythe, Mrs. W. F. Barnum, Mrs. H. B. Spaulding, Mrs. H. Hanesworth, Mrs. J. E. Bentley, Mrs. James Thomas, Miss Tula C. Daniel, Mrs. Blanche Alexander, Mrs. F. A. Dicks, Mrs. S. S. Ferguson, Mrs. F. D. Swindell, Miss Laura Bradford, Mrs. Z. A. West, Mrs. J. F. Evans, Mrs. J. W. Humbert, Mrs. E. A. Gray, Mrs. W. N. Ballengee (reserve), Mrs. A. L. Marshall, Mrs. G. S. Sexton, Mrs. J. B. Cobb, Mrs. E. L. Holmes, Mrs. H. C. Cheatham, Miss Lida G. Moore, Mrs. S. S. Park, Mrs. L. W. Crawford, Mrs. P. A. Sowell, Mrs. S. S. Spears, Mrs. M. A. Neill.

The officers and managers were all present, and only one honorary life member was absent—Mrs. J. D. Hamilton. Twenty-nine Conference Societies were represented by their Corresponding Secretaries, one by a reserve delegate, and five—the Denver, Los Angeles, New Mexico, Pacific, and Western Conferences—were without representation.

This brief résumé of the work pledged and accomplished by the Woman's Board of Foreign Missions in twenty-five years of steady progress, in spite of many hindrances, brings us very close to the thought contained in the question: What will be the net results of the next twenty-five years? We have passed the "Silver Jubilee." What will be the signs of promise when those who continue the work shall reach the "Golden Anniversary?" Will they know and understand the difficulties through which we have passed? Will they wonder why the Christians of to-day had accomplished so little? Then, perhaps the whole Church will be missionary in spirit, as it should be now, and every other interest be concentrated in the one thought that Jesus Christ came into the world for one purpose only, to bring all men into his kingdom.

The missionary idea is the only true solvent of every other that can advance mankind into the highest place which he is capable of filling, and sooner or later the world must stand face to face with this thought.

Mr. D. S. Cairns, in an article published in the *Contemporary Review* on "Christianity in the Modern World," says: "In spite of prejudice, apathy, and scorn the missionary enterprise of Christianity has already asserted its place as a world factor; but it has by no means come to its rights, either within or outside the

Church. As the economic and political situation develops, and the new Christian's synthesis gains in security and strength, it is sure to acquire greater and greater prominence. It will become clearer and clearer as time goes on that not only for the sake of the heathen peoples but for the sake of the higher races themselves its success is a vital interest of humanity. . . . The age of isolation is passing fast. The world is growing into one economic whole. For the moral health of mankind there must be no slums in the City of God."

QUESTIONS.

1. What was the object of the Missionary Conference held in New Orleans?
2. What effect did this meeting have on the Church?
3. When and where was the twenty-third annual meeting of the Woman's Board held?
4. For what was this meeting remarkable?
5. Give the names of the missionaries accepted at this time.
6. What did Mrs. Wilson say of our work in China and Korea?
7. Who opened work in Huchow?
8. Where had Miss Rankin worked previous to this time?
9. What were her encouragements?
10. What is said of Miss Pescud's removal?
11. What amount was appropriated at Asheville in 1901?
12. Where was the meeting held in 1902?
13. What missionaries were accepted?
14. Give the names of the officers elected.
15. What changes were made in the constitution?
16. Where was the twenty-fifth annual meeting held, and for what was it noted?
17. What was the condition of our work in China?
18. What of the work in Brazil?
19. Mention what had been done for the Indians.
20. What subject had been discussed as one of the means for increasing interest in the work?
21. What Course of Study was prescribed for the young people?
22. What name was given to these societies?
23. What literature has the Board provided for all societies?
24. What do you suppose will be done for missions in the next twenty-five years?
25. Read the paragraph copied from Mr. Cairns's article.





